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TRANSFORMATIVE COMMUNICATION FOR EMPOWERMENT: SILENCE AND PARTICIPATORY DEVELOPMENT IN A MARGINALIZED COMMUNITY IN NUEVA ECIJA, PHILIPPINES

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This paper prepared by **VALERIE ANNE M. LEJARDE** with the title: **"TRANSFORMATIVE COMMUNICATION FOR EMPOWERMENT: SILENCE AND PARTICIPATORY DEVELOPMENT IN A MARGINALIZED COMMUNITY IN NUEVA ECIJA, PHILIPPINES"** is hereby accepted by the Faculty of Information and Communication Studies, U.P. Open University, in partial fulfillment of the requirements for the degree Program.

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Biographical Sketch

Valerie Anne Lejarde is a goal-getter and gritty woman who likes to know the "why" of everything. She hailed from Calauan, Laguna where she spent most of her childhood years. She is the eldest child among the three children of a housewife and a tricycle driver. Growing up in a marginalized household, she experienced firsthand the vicious cycle of poverty, hence aspired to be the one who breaks it in her family.

With education being a priority in mind, Valerie took a Bachelor of Arts in Broadcasting at Laguna State Polytechnic University - Sta. Cruz campus and graduated as a dean's lister. Right after graduating in 2017, she worked for Outreach Philippines, Inc. - a nonprofit organization based in Cabanatuan City, Nueva Ecija as a Project Development and Management Officer (PDMO). At present, she has been with the organization for more than 5 years. Her tasks as the PDMO enabled her to communicate and collaborate with the members of marginalized communities in Nueva Ecija and Isabela. She has been working with the people toward their development and empowerment through the process implemented by OPI known as Participatory Human Development. As someone who has a background in communication, Valerie incorporated her communication skills in her development work, which then led her to take a master's degree in development communication at UPOU in 2020. She intended to expand her knowledge to be an effective development communication practitioner.

Valerie is passionate about pop music and classic films. She is also a lifelong learner who values personal development. She has a curious mind and is always eager to learn something new and listen to people's stories.

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Dedication

I dedicate this piece of work to all the development and communication practitioners and to those who aspire to be one. May we all continue to be passionate about and dedicated to empowering lives and making this world a better place.

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ABSTRACT

This study explored how the Outreach Philippines, Inc. (OPI) implements the participatory human development (PHD) approach using transformative communication, in a community-based organization (CBO), Lawag ti Caridad Norte Association (LCNA), in Caridad Norte, Llanera, Nueva Ecija. A phenomenological lens examined the lived experiences of six participants interviewed on December 10 and 13, 2022 and through my own reflections as a community development worker of OPI. Specifically, I analyzed the CBO leaders' perception of silence, transformative communication engagements in the PHD process, and changes among the stakeholders.

The PHD process itself is transformative communication that allows the mutual development of both the CBO leaders and the PHD facilitator. The PHD process involves and establishes consistent dialogic communication and collaborative actions between the facilitator and the community members, hence transforming both into more empowered agencies. But transformative communication must consider different constructs of cultural silence in engaging the community, especially in facilitating participatory development.

KEYWORDS: Participatory development communication, non-government organization, empowerment, dialogical communication, development facilitators, Participatory Human Development steps/process

CHAPTER 1

INTRODUCTION

Background and Rationale of the Study

Poverty in the Philippines is still pervasive. Based on the statistics issued by the Philippine Statistics Office this August 2022, about 19.99 million Filipinos are impoverished while the poverty incidence *(the proportion of the population whose per capita income is inadequate to meet food and non-food necessities*) is presently estimated at 18.1 percent in 2021. Looking through the development lens, poverty is not a natural phenomenon but the result of oppressive social structures (Delfin, 2000).

For instance, Zamboanga del Norte has been listed as one of the poorest provinces in the country since 2004 with a 53.6% poverty incidence in 2021. One of the main reasons for this was the locals cannot criticize the prevailing set-up because of their "*fear of reprisal from powerful businessmen who allegedly have ties with local government officials"* (Laput, 2021). According to Laput, farmers and fisherfolks are afraid to confront the cartels, who manipulate the prices and production of goods in the area, as the cartels have connections with those in power. This kind of status quo often results in poverty issues like lack of income, food insufficiency, and limited livelihood opportunities in the area to name a few. Correspondingly, the underprivileged and minorities tend to normalize poverty, thus, becoming their way of living (McAllister et al., 2021).

In the context of poverty, Delfin (2000) defined it as the "*state of low level of consciousness characterized by fear of authority, passivity, submissiveness, dependence, etc. that hinders the poor to collectively act on their poverty situation*".

From oppressive social systems, dominated by those in authority that possess the power and who considered themselves superior to others, a culture of silence emerges, said Paulo Freire, a renowned Brazilian adult educator. According to him, the powerless tend to see themselves as ignorant and do not regard their experiences as a legitimate source of knowledge (Freire in Petschulat, 2010). Freire was the first to theorize about the culture of silence in his book "*Pedagogy of the Oppressed* ", which was originally published in Spanish in 1968, then translated into English in 1970.

McAllister et al. (2021) forwarded different forms of culture of silence: coercive silencing, and strategic silencing. The former is when the silence is being maintained by imposing coercion and fear through structures and cultures in a vulgar manner. The latter is when silence is opted for to avoid attention and violence by those who are in vulnerable situations.

Importance of Communication

To break from the culture of silence, Freire proposed that the oppressed must be capable of communicating and must have a sense of community and participation (Petschulat, 2010). Likewise, the oppressed groups ought to be equipped with opportunities to express themselves and develop critical consciousness or conscientization. Therefore, a space should be provided for them where they can express themselves, reflect and make sense of their personal experiences (McAllister et

al., 2021). In doing so, the oppressed must actively participate in development activities that concern them. In the foregoing context, silence is framed as a negative construct.

For the silenced to be able to speak and be involved in their development, a participatory development approach has been proposed. Robert Chambers, known as the father of the Participatory Development approach, believed that development experts should learn from the local people directly (Chambers, 1983). Nawaz (2013) defines Participatory Development (PD) as "*community involvement that means people who have both the right and duty to participate in solving their own problems, have is greater responsibilities in assessing their needs, mobilizing local resources and suggesting new solutions as well as creating and maintaining local organizations"* (p.27). In PD, stakeholders can "*influence, share, control over the development initiatives, and over the decisions and resources that affect themselves."* (Asian Development Bank, 2001).

Participatory development requires participation from local stakeholders that entails communication. Chitnis (2005) asserts that "*knowledge is not a property of experts to be transmitted to beneficiaries"* and recognizes that local people's knowledge, capacity, and potential should be embedded in their development. Such requires a deviation from the dominant views of communication, which are transmissive (transmitting messages) and ritualistic (sharing beliefs and realities). Hence, the concept of transformative communication. This was theorized by Roy Pea in 1994 to be a process of communication where each participant "*potentially provides creative resources for transforming existing practices"* in his article *"Seeing What We Build*

Together: Distributed Multimedia Learning Environments for Transformative Communication".

Participatory Human Development in the Philippines

Inspired by Freire's ideology, a participatory development approach was developed by Eduardo Delfin, a seasoned Filipino community organizer in the 1980s. For him, there was a need for an "*alternative strategy to address the root causes of poverty"* and a process where collective actions are central for conscientization and empowerment in marginalized communities. Consequently, he conceptualized the Participatory Human Development (PHD) methodology that intends to address the existence of the culture of silence and empower communities.

Delfin (2000) expounded PHD in his written manual as a "*process of raising the impoverished level of consciousness and capabilities to resolve identified problems of poverty; manage community-initiated programs; empower and organize people's organizations to assert, protect, and act collectively on their interest and community issues; and lastly, sustain their own development initiatives*".

Outreach Philippines, Incorporated (OPI) – a non-government organization in Nueva Ecija and the implementer of PHD, describes this process as *dialogical, issue-based, experiential, and praxis.* It is a process-oriented approach that involves nine steps for human development, i.e., *Integration, Social Investigation, Problem Identification and Prioritization, Ground working, Meeting, Roleplay, Acting, Evaluation, and Reflection.*

PHD is being implemented by OPI towards poverty alleviation through consciousness-raising and community organizing. OPI has assisted 27 community-based organizations (CBOs) in the poorest communities in the provinces of Isabela, Nueva Ecija, and Masbate (Cloete & Salazar, 2022). The PHD process is being delivered by Human Development Facilitators (HDFs) in their assigned communities. HDFs are tasked to work directly at the grassroots to develop community leaders and empower community-based organizations. They are being trained extensively by PHD trainers - or those who have been in practice for 10 years or more, before deploying in a selected partner community.

My Positionality as a Community Development Practitioner

Given my orientation in development communication, I recognize that communication plays a critical role in facilitating development activities to empower and transform communities. For more than five years, I have been a development practitioner at OPI, hence I have been involved in implementing a participatory development approach to empower marginalized communities in the Philippines.

As part of the OPI, I also adhere to the concept of culture of silence of Freire, which we believe is one of the root causes of poverty in rural communities. Likewise, I share the values of Gando, who also studied development communication at UPOU and asserted that our process is mainly communicative.

The PHD process of our organization extensively utilizes communication for encouraging participation for development and collective activities to address poverty-related issues. Delfin, stated in the manual he wrote, that the PHD process utilizes

dialogic communication wherein both the community members and development workers are learning something from one another.

I have witnessed and experienced how we, as experts in the community development of OPI, are not positioned to be the all-knowing experts and do not perceive ourselves as superiors over the community members. Instead, we always communicate and collaborate with them throughout the development process. We guide and converse with the people without taking their productive function and agency in empowering their lives.

Despite these work values, advocacy, and activities, and my readings on the literature, I realized that some issues have opened up more questions.

First, we have not made any attempts to explore the phenomenon of silence in our assisted communities, let alone identify its usage in the implementation of the participatory human development process. Most literature studies on silence also seem focused on silence construction in educational settings but not so much in the context of poverty associated with oppression and disempowerment of the marginalized.

Second, although we talk about the concept of communication leadership through the study of Gando (2020), the roles and communication competencies of community facilitators (like myself) in implementing participatory development activities need more elucidation. Chitnis (2005) points out that communication is a key element for facilitation as it binds the community and facilitators of participatory development, thus, development facilitators are communicators for social transformation. The role of development workers (as communicators) demands awareness of power structure insofar as transforming power relations are concerned (Nawaz, 2013).

Third, our organization has yet to document the role of communication in the PHD process. Gando (2020), who is a Senior Staff at OPI, claimed that the PHD process mainly involves communicative actions in encouraging and sustaining the participation of people in collective actions toward development in his master's thesis. However, the communication process in the PHD process was not investigated closely. My literature review has presented the concept of transformative communication, which resembles the communication approach that OPI has been doing for years. How is transformative communication integrated into OPI's PHD process?

Lastly, OPI has been implementing the PHD for nearly four decades but only emphasizing community organizing. The communication process of engaging the communities for development still needs to be acknowledged and practiced thoughtfully.

Statement of the problem

Considering the above observations and literature gaps, this research explores how participatory human development (PHD) as implemented by the OPI can bring transformative communication in the community and among community facilitators, leading to community development.

Specifically, this research aimed to answer the following:

1. How do the community leaders of a Community-Based Organization (CBO) in a marginalized community make sense of silence based on their lived experiences?

2. How do the community facilitators engage in communication with the communities during the PHD process? (*During Integration, Social Investigation, Problem Identification and Prioritization, Ground working, Meeting, Roleplay, Acting, Evaluation, and Reflection)*
3. How are these communication engagements empowering the members of a marginalized community and the development facilitators?
4. How can the intersection of PHD, transformative communication, and silence become a framework or model of transformative communication for empowerment?

Significance of the study

This study can help OPI to 'deconstruct' and reconstruct the communication concepts and processes in the context of its community organizing activities. Communication in the PHD process is under-researched and understated even though it is engaged with communication strategies and activities in transforming leaders and communities. As such, there is a need to discern the process and framework of communication in place in working with community members to empower them.

This contributes to the growing literature on communication for empowerment and not merely for transmission or rituals.

Acknowledging PHD as engaging communities through transformative communication can hopefully enable the implementers to work efficiently in empowering the marginalized, enabling authentic participation, and achieving conscientization. As Polman and Pea (2001) pointed out, transformative communication has been a

productive strategy for facilitators, particularly in guiding students to materialize more promising projects than they initially envisioned.

Scope and Limitations of the study

This study studied the PHD process among grassroots leaders in an OPI-partnered community in Llanera, Nueva Ecija. Therefore, it is limited to the experiences of the participants who are the community leaders from Lawag to Caridad Norte (LCNA) – a community-based organization (CBO) formed through the PHD process of OPI, and the HDF who assisted the community for almost six years.

CHAPTER 2

REVIEW OF RELATED LITERATURE

The reviewed literature is divided into four major sections as aligned with the research questions of the study. The first section discusses the phenomenon of silence and its different constructions and deconstructions. The second section discusses the significance of local participation in development and advances a participatory development approach of Outreach Philippines, Inc. that intends to empower and conscientize the poorest of the poor communities through dialogical communication. The third section details the view of communication as transformative. The fourth section outlines the theoretical and analytical frameworks of the research.

Forms of Silence and Functions

In marginalized communities, oppressors come in the form of cultural institutions and dominant structures that limit the opportunities of the underprivileged to engage in egalitarian communication that can be of help in developing a critical consciousness. This is in favor of maintaining the status quo. Freire attributed the existence of the culture of silence to the historical process of domination which led to people's acceptance of the oppressor's rules and fear of freedom (in Boone et al., 2019). These realities led people to be silent and passive members of a community.

Silence as a Coping Mechanism and Maintenance of a Status quo

McAllister, Neill, Carr, and Dwyer (2021) expounded on two forms of culture of silence that exist in conflict-affected societies. In their paper, *"Gender, violence, and culture of silence: young women and paramilitary violence",* they forefronted the views and experiences of young women on paramilitary violence, as studies on conflicts and wars are often dominated by knowledge and experiences of men, thus, eclipsing the specific experiences of women, particularly the young ones. The study was carried out in three areas with known paramilitary presence, and which endured the impacts of poverty and conflicts in Northern Ireland where paramilitary-style groups remained active. Data were obtained from 38 young people aged 16-25 years, and 29 community workers and service providers. Three focus group discussions were conducted, and thematic analysis was employed to identify patterns across the data set. To be able to look at the experiences of young women closely, feminist and intersectional analysis in demonstrating how age, gender, and culture silenced young women's experiences of paramilitary violence.

Their study uncovered that young women normalize violence by "*filtering them through hierarchies of harm*" - when they see their struggles as inferior, insignificant, and less extreme compared to those felt by the older ones and that men were more affected by violence than them as depicted by the media. These lead to a form of silencing, as concerns and experiences of young women remain unseen, unheard, and invalidated. McAllister, Neill, Carr, and Dwyer also disclosed how the culture of silence in such environments is created and maintained. The authors stressed that the experiences of paramilitary violence felt by young women are rarely acknowledged and validated due to the two forms of silencing strategies - *coercive and strategic silencing*.

Young women are terrified of speaking up due to reprisal from paramilitaries and of being labeled as traitors of the community, hence as such, they avoid reporting paramilitary activities to the police.

Paramilitaries impose coercive silence through "*fear, intimation, power, control, and violence".* Ergo, young women in the community preferred to be silent by living within the rules of the dominating group. To do so, strategies are adopted to protect themselves from paramilitary violence by using their experiential knowledge. This is strategic silencing which was seen as a "*means to stay safe, to not draw attention to self and to cope*", that enables young women to thrive in precarious environments. The authors concluded that in such environments, young women as the oppressed have learned to silence themselves, as structures and cultures coercively impose silence to retain the status quo, and strategic silencing has been recognized as a coping mechanism. Due to the pervasiveness of violence, young women normalize violence, accept their harsh realities, and continuously live in a culture of silence (McAllister, Neill, Carr, & Dwyer, 2021).

Silence as a Form of Dehumanization

Petschulat (2010) comprehensively discussed the influence of the critical ideologies of Freire on Brazil's Landless Movement or *Movimento dos Trabalhadores Rurais Sem Terra* (MST) - the largest grassroots agrarian movement in Latin America. In her paper, "*Grass-Roots Struggles in the Culture of Silence"*, she put emphasis on the importance of collective dialogues initiated by the oppressed, in this case, the

350,000 landless families and rural farm workers, to pressure the Brazilian government to expropriate and redistribute arable lands since 1985.

Petschulat exposed that about 1% of the population of Brazil owned 45% of the nation's land, which resulted in unequal distribution of land. Rural farmers depend on subsistence farming depriving them of basic resources to live decently, let alone to achieve education. In the Brazilian agrarian movement, the landless people then started to act on their interests and mobilize by forming alliances with the progressive clergy in the 1970s. Aside from wanting land for the landless, MST intended to free Brazilian people and be prioritized over private properties, businesses, and multinational corporations. Through mass mobilizations and collective dialogues, MST was able to be seen and heard by powerful institutions such as the government, local and global media, and the church.

Petschulat associated the foregoing situation with Freire's liberating ideologies. She related that the oppressed or the landless people are immersed in a culture of silence, where "*illiterate people were held in a form of oppression that was passed down through generations*". Such mutism is brought about by oppression in the form of monologues, where the dominant group speaks and rules, while the inferior group listens and follows. This deprives the latter group to liberate themselves and seek solutions to their own predicaments, hence, dehumanizing them. To address this, dialogues are claimed to be the "*antidote for mutism"* and a humanistic approach to transforming realities as it allows both participants to engage in the communication process. By engaging in dialogues, the oppressed acquired the ability to "*act and*

reflect", also known as praxis, which is facilitative in the transformation of consciousness or conscientization.

Silence as a Way of Talking and Learning

Bao's (2014) *"Understanding Silence and Reticence: Ways of Participating in Second Language Acquisition"* is an influential piece of literature on silence. In this book, he repositioned silence and offered a variety of Asian learners' perspectives on silence and its implications in Second Language Acquisition (SLA) pedagogies.

In the first chapter, he forwarded that silence is *"either positive or negative behavior depending on its place in the value catalogs of a culture".* He implied that silence as a negative concept is attributed to the Western perspective, as Oriental cultures view silence as a form of communication and respect. However, in Western cultures, silence is often seen as uncomfortable or awkward, and there is a greater emphasis on vocal expression and assertiveness. Accordingly, his study provided a silent engagement pedagogy based on empirical research data, by critically examining silence to advance silence as productive in pedagogy. His key argument is that *"silence does not represent the absence of talk but can be a way of talking and learning".* He reasoned that silence is a natural part of the conversational skill, a productive factor in educational settings, and a mentally active period during the building-up language proficiency process. On the other hand, he defined reticence as a subordination, or a potential handicap in developing communicative competence; not a form of a teaching strategy that elicits any communicative effects; and impedes the development of

communication capacities. Accordingly, keeping silent is *"contingent upon social situations".*

The case studies of Bao's focused on the Chinese, Japanese, and Korean perspectives on silence because these cultures *"have a high degree of tolerance toward silence"* which makes silence a fascinating construct to explore in their contexts. He also looked at the perspectives of Australians, Filipinos, and Vietnamese on silence - which he claimed were highly verbal people, to provide a comprehensive and diverse employment of silence across different cultures.

Chapter 4 of the book focuses on the Japanese Perspectives on Silence and it offers relevant findings for this research. The research investigated the Japanese student's perceptions, attitudes, and experiences related to silence in classrooms, and saw if it was employed as an academic learning mode or an inherent social behavior. In Japanese culture, silence is viewed as a virtue and a sign of good manners. Bao conducted a case study with 10 Japanese students who have experienced studying the English language both at Australian and Japanese schools. Data were collected through semi-structured interviews and interpretive discourse analysis and were also looked at through a phenomenological lens.

Bao revealed that Japanese students developed language competence through silence by practicing how to speak quietly and process their thoughts. Also, the participants think that talk causes more harm than silence because the former can hurt others, while the latter offers comfort and concordant social surroundings. Silence also enables concentration on meaning, processing information, and raising of questions, hence, indicates active participation without the talk. Likewise, Japanese students

regarded silence as a form of resistance or support, a space for thinking, and respect toward speakers among many others. Bao shares that according to the collective voices of the participants, *"there should be no hierarchy between talk and silence as both dimensions could be either productive or destructive".* In conclusion, Bao forwards that silence as employed by Japanese students is a safe and beneficial strategy for them to concentrate, process meanings, improve the quality of the talk, and reduce open conflicts. Such exhibits the productive construction of silence, for the Japanese learners.

In the final chapter of Bao's book, he mentioned that silence is also a political struggle and that power hierarchy in the classroom is reinforced by the inherent attitudes and perceptions of the teachers. A student who prefers a silent mode of learning tends to be a victim of classroom hierarchy and inequality, whereas a verbal student is more likely to have positive emotions due to appreciation from the teachers. This, according to Bao, is detrimental as it reduces learning enthusiasm and may affect the student's future in negative ways. Silence has been a site of disempowerment; thus, it should be addressed. Bao stresses the importance of treating silence and talk as equal learning tools that are beneficial for generating equality, justice, and inclusivity in learning environments. He concluded that silence is *"laden with sociocultural values, communicative meanings, and educational impacts."*

Silence as a Choice and Right

Phan and Li (2012) positioned silence as a right and choice among others, for Chinese 'Me Generation' (MG) students. They stressed that silence is critical in

"*promoting learning in contexts where silence tends to dominate".* This qualitative case study contextualized the phenomenon of silence in both Chinese and Australian classrooms and offers pedagogical implications that build upon the discussion of silence. They investigated 'in-class silence' experiences and perceptions of Chinese postgraduate students in Australia who belong to the Me Generation (the post-1980s generation in China who went to further their education in English-speaking countries) and were enrolled in an Education Faculty at an Australian university when the data were being collected. 'Me Generation' in China as explained in the article is a concept brought about by two significant changes in the country, i.e., the one-child policy and open-door policy that enabled urban children to have unique experiences from older generations such as the economic boom, technological development, educational availability, cultural influx among others. Accordingly, MG members have developed opposing values and pedagogical paradoxes from mainstream ones.

To forward a deeper understanding of silence, the authors collected data from four Chinese MG students by employing individual semi-structured interviews, in-depth interviews, and follow-up one-to-one conversations. Although the authors acknowledged the limited participant sample, they argued that their findings "*offer valuable insights into understanding perceived reasons for Chinese students being silent in Western classrooms".*

Other significant interpretations of silence, as follows, were presented by Phan and Li (2012):

1. **Silence as a choice and right.** The participants have shared varying explanations on choosing to be silent during class and implied that they were

"*aware of that choice and not ashamed of it*". In-class silence was not seen by the participants as a problem to be remedied or corrected and that talk is not a necessary element of students' thinking; implying that these two processes are distinct from one another. Significantly, participants suggested that Western educators should not view silence as a negative thing, and instead allow them to have 'alternative and suitable learning choices for themselves".

2. **Silence as a resistance.** Data implied that silence was being opted for by the participants when challenging the authoritative role of teachers in China. Albeit resisting, participants wanted to show it in a respectful manner by remaining silent, which exemplifies not being "passive" and "obedient" and showing respect and protest simultaneously.

Deriving from their study, Phan and Li advanced crucial pedagogical implications by "*optimizing silence as a pedagogy in teaching, learning and research*". First, their interpretations have challenged the type of pedagogy, which according to Bao (in Phan & Li, 2012) favors talk and see silence as only a result of talk and non-participation, ergo, muting silence to enhance learning. Second, silence as a choice, right, and resistance proves that silence is not static and uniform but rather *"fluid with multilayered meanings and values shaped and reshaped by factors including power relations, sociocultural educational values and norms, and the like".* Third, silence contributes to a meaningful pedagogy that supports Bao's argument of silence as a private speech that should be considered as an impetus in facilitating learning and teaching. Lastly, the study encourages educators to recognize silence as a useful learning mechanism and deviate from its negative stereotypes. The study concluded with an argument from Bao

(2014) that silence ought to be utilized in advancing pedagogy, by exploiting, assessing, and increasing its relationship with talk as negligence of the educators to student's silence may be a form of oppression as pointed out by Freire as the culture of silence.

In summary, a review of the literature shows the diverse constructions and deconstructions of silence as investigated in the field of Second Language Acquisition or SLA. In most Second-Language Acquisition (SLA) research, silence was widely investigated and positioned as equally important as talk in the classrooms (Karas, 2015).

However, studies on silence as observed in marginalized communities, and its co-existence with verbal communication for empowerment and conscientization are yet to be explored. There is literature confirming the existence of silence in the context of disadvantaged communities and providing actual experiences on how the culture of silence (of Freire) or silence as a form of passivity can be both a coping mechanism as well as a form of dehumanization. It is worth noting that silence, as a concept, can also be cultural and its perceptions may differ amongst cultures and situations.

Understanding silence, being both a positive and negative construct from the perspective of the margins themselves, is critical in facilitating development activities that are participatory and non-discriminating. In doing so, I hope to present a bigger picture of silence for a better understanding of its dynamics and complexities as a construct and a critical element in communication.

Participatory Development

The first wave of interest in participatory development transpired during the 1950s and 1960s through the initiatives of the US Agency for International Development (USAID) and donors by sponsoring cooperatives, community-based developments, and decentralization (Mansuri & Rao, 2013). Nonetheless, scholars and activists in the mid-1980s deemed this approach as "*top-down*" and disempowering the poor instead of empowering them.

Nawaz (2013) defines Participatory Development (PD) as "*community involvement that means people who have both the right and duty to participate in solving their own problems, have greater responsibilities in assessing their needs, mobilizing local resources and suggesting new solutions as well as creating and maintaining local organizations"* (p.27). In PD, stakeholders can "*influence, share, control over the development initiatives, and over the decisions and resources that affect themselves."* (Asian Development Bank, 2001). Robert Chambers, known as the father of the Participatory Development approach, believed that development experts should learn from the local people directly (Chambers, 1983).

Reid (2005) advanced that for marginal populations to benefit from development efforts, they must be central in the decision-making process. Accordingly, in the mid-1970s international NGOs recognized and put into practice the "*involvement of local-level stakeholders in development programs* (Cornwall, 2002 cited in Bhusal & Pandeya, 2022).

In the World Bank Policy Research report entitled, "*Localizing Development: Does Participation Work?"* by Mansuri and Rao (2013), they comprehensively discuss the impacts of participatory projects and decentralization. The report contributed

significantly to improving participation in development interventions and policies. They investigated 500 related studies and case studies centered on large-scale participatory projects in local contexts of Southeast Asia, India, Latin America, and Africa. Although the authors forwarded two types of participation - organic participation (organized by independent civic groups and sometimes in opposition to the government) and induced participation (aims to promote civic actions by bureaucratically managing development interventions), the literature focused on the latter since it was the focus of donor funding and contemporary development programs.

Mansuri and Rao (2013) in this report extolled the significance of participation, particularly in Chapter 1. Local participation is deemed to be "*a way to improve poverty targeting, build social capital, and increase demand for good governance*". The key objective of participation is to embed the knowledge and interests of the locals in the decision-making process of the government, private providers, and funding agencies. They stressed that the involvement of beneficiaries in such action permits the exercise of voice and choice, or empowerment. Furthermore, communities are more satisfied with the decisions in which they participated. They advanced two major modalities for fostering local participation: community development, and decentralization. Community development engenders community-driven and community-based development education and health projects that engage community members. Through community development, efforts are made to "*bring villages, urban neighborhoods, and other household groupings into the process of managing development resources without relying on the local governments".* Decentralization, on the other hand, aims to "*strengthen village and municipal government on both the demand and supply sides*" by

encouraging citizens' participation in decision-making in the local government, as well as to strengthen the capacity of local offices to provide resources to the communities. Significantly, the authors advanced that stimulating local participation can be facilitative in "*transforming passive residents into effective public citizens".*

Nevertheless, Mansuri and Rao forwarded some of the challenges faced in participatory development. One is exercising voice and choice can be costly due to high opportunity costs and can cause physical and psychological duress for the beneficiaries as they may be required to take opposing positions against those in power. Also, because participation is mainstreamed, the poor are pressured to contribute significantly more than the rich. Given the right condition, the authors argued that "*effective local participation can be a powerful force for change and achievement of various development objectives*" (p.91). For participatory interventions to operate potently, a process that will reshape social relationships and capacitate marginalized groups to negotiate, assert, and make demands based on their interests and experiences should be in place, they said.

Participatory Human Development (PHD)

The PHD process and concepts are mostly inspired by Freirean philosophies, hence, valuing participation from the oppressed. Freire stressed that to defeat the hegemony of people, they should be freed by treating them as "*subjects*" (in Fritze, 2018) and not merely beneficiaries. It stems from the belief that development workers cannot go to communities to deliver pre-designed programs without considering the situation and realities of their intended participants (Freire, 1972). In fact, it was argued

that those living in poverty were often excluded in the mainstream development discussions (Beresford & Croft, 1995) in terms of resources and institutional power (Boone et al., 2019). This is the core principle of PHD as a participatory approach towards development.

Another characteristic of PHD is that it necessitates dialogical communication - an approach to communication that facilitates respectful, empathetic, and active listening from both parties. It promotes the dialogue between the one who is speaking and the one who is listening in an assertive manner (Huisman et al., 2019). Both the change agent (facilitator) and learners (community members) are active participants in the communication process (Delfin, 2000).

PHD being an experiential learning and an issue-based process was also inspired by the ideologies of Saul Alinsky - a renowned American community organizer. He stressed that organizers must *"start from where the world is"* and must work within the system (Alinsky, 1971, Prologue, para.16). Therefore, we must first explore the situation and issues that exist and create experiences that will enable us to learn and eventually resolve them. Experiential learning (Kolb & Kolb, 2005) is devised as a process (not outcomes) where knowledge is a repercussion of absorbing and transforming continuous experiences.

Also, people learn best when they experience a process inclusive of evaluation or reflection or what is called "*praxis*". Freire (1972, p. 52) defined it as "*reflection and action upon the world in order to transform it*". He called it conscientization, from the Spanish word *conscientización,* an idea of developing, strengthening, and altering consciousness (Montero, 2014). Also, he contended that human nature can only be

expressed in intentional, reflective, and meaningful social activity (Freire in Glass, 2001). For Zuber-Skerrit (in Stuart, 2020), reflection and action are "*at the heart of praxis*", especially in adult education. White (2007) proposed that praxis "*involves knowing, doing and being*" and that knowing is inherently social and collective.

The Participatory Human Development (PHD) process was created to break the culture of silence. It is a consciousness-raising, capacity-building, and community organizing methodology in marginalized communities toward sustainability and empowerment.

PHD is employed for community-managed projects to sprout and prosper in 10 developing countries worldwide i.e., Philippines, India, Cambodia, Nepal, DR Congo, Malawi, Zambia, Bolivia, Nicaragua, and Haiti *(Outreach International website)*. Most projects are related to sanitation, livelihood, and food security that aim to sustainably resolve poverty-related issues in the communities as identified by its members.

PHD in Philippine's NGO

Inspired by Freire's ideologies, a participatory development approach was developed by Eduardo Delfin, a Filipino seasoned community organizer in the 1980s. For him, there was a need for an "*alternative strategy to address the root causes of poverty"* and a process where collective actions are central for conscientization and empowerment in marginalized communities. Consequently, he conceptualized the Participatory Human Development (PHD) methodology that intends to address the existence of the culture of silence and empower communities.

Delfin (2000) expounded PHD as a "*process of raising the impoverished level of consciousness and capabilities to resolve identified problems of poverty, manage community-initiated programs, empower and organize people's organizations to assert, protect, and act collectively on their interest and community issues, and lastly, sustain their own development initiatives*".

Outreach Philippines, Incorporated (OPI) – a non-government organization in Nueva Ecija and the implementer of PHD, describes this process as *dialogical, issue-based, experiential, and praxis.* It is a process-oriented approach to human development.

PHD is being implemented by OPI towards poverty alleviation through consciousness-raising and community organizing. OPI has assisted 27 community-based organizations (CBOs) in the poorest communities in the provinces of Isabela, Nueva Ecija, and Masbate (Cloete & Salazar, 2022). The PHD process is being delivered by Human Development Facilitators (HDFs) in their assigned communities. HDFs are tasked to work directly at the grassroots to conscientize community leaders and empower community-based organizations. They are being trained extensively by PHD trainers - or those who have been in practice for 10 years or more, before deploying in a selected partner community.

PHD methodology is a nine-step development process that was derived from the basic human development process of Knowing, Deciding, Acting, Evaluating, and Reflecting (Outreach Philippines, Inc. website). The following are the nine steps identified and expounded by Delfin in the PHD training manual (2000):

1. **Integration** - where HDFs interact closely and stay with community members to be accepted. This is also where the HDF learns about the culture in a community by living with them.
2. **Social investigation** - data gathering in the community through information sources and i.e., the village office, churches, educational institutions, etc., and the residents themselves.
3. **Problem identification and prioritization-** this is when the HDF trims down issues raised by the people and identifies the focus of their initial meeting.
4. **Ground working -** the step where people are stimulated to act. HDF engaged with target people (those who are affected by the issue) and figured out what communication strategy will make those who are unaffected to be concerned with the issue of the majority.

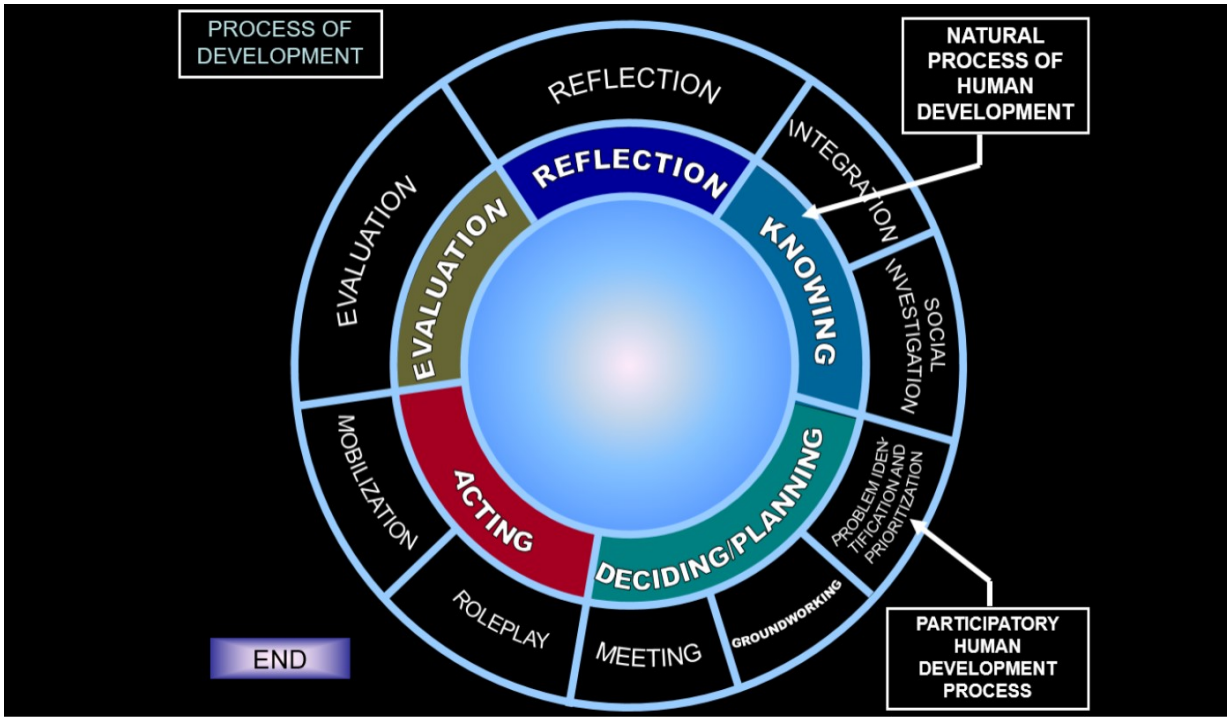


Figure 1. The PHD Process derived from the natural process of human development. Source: Outreach Philippines, Incorporated database

5. **Meeting** - the act of gathering people for exchanging ideas and opinions.
6. **Roleplay**- preparation for the upcoming action according to the plan. It is comparable to a rehearsal of a stage play.
7. **Acting -** actualization of the implementation plan and mobilization.
8. **Evaluation** - after every action, it must be assessed to know its strengths and weaknesses for better action in the future.
9. **Reflection** - this is where people draw out their insights and conclusions about attitude and behavioral change. Also, this enhances their level of consciousness and stimulates their sustainable participation.

Community-led projects Through PHD

Elene Cloete, Outreach International's (OI) Director of Research and Advocacy has conducted and published several studies on community-led projects through the PHD approach. Along with Rachel Sorcher, they explored how sanitation projects are being sustained in OI's community partners through collaborative and participatory planning processes. In their article "*Sustained Sanitation: How community organizations get shit done"* (2022), they laid out some significant findings on how community organizations developed, implemented, and managed their own sanitation projects by delving into the actual experiences derived from OI's community partners in India, Philippines, and Nicaragua.

The involvement of project participants in the planning process was a contributing factor to successful latrine construction projects in Odisha, India, whereby two community-based organizations (CBOs) were able to put up 271 latrines from 2011

to 2020. This was reflected in planning for the latrine's structure wherein the participants were able to prioritize their intended size and design of toilets. Participants wanted a much bigger space for their toilets so that the women and children could bathe safely and not need to go to a nearby river. Also, the community members were the ones who selected building materials, chose their preferred contractors, and assigned a committee that would monitor the construction. Unlike in nearby communities where sanitation projects failed due to the low quality of products and masonry, and the absence of monitoring, the groups wanted to do things their way. In doing so, they heavily involved themselves in all aspects of project implementation, from conceptualization to monitoring.

Another factor for success is the flexibility of project design. The authors forwarded how the sanitation project details of five CBOs in the Philippines were decided by them. Adapting from their prior loan projects, these CBOs incorporated loan components into their CR constructions. Because they already had the existing organizational infrastructure (in place rules, regulations, and policies), it was easy for them to add project components, thus depicting the flexibility of project design. Such an instance can only be possible when CBOs are given the freedom to deliberately design their projects, which is one of the key components of the participatory development approach.

Lastly, Cloete and Sorcher put forward how leadership development is best achieved through actual experiences. In Nicaragua, leaders shared some of their greatest experiences related to managing their sanitation projects. Some of them emphasized that being able to go to the bank to open a bank account and represent

their group and manage their project funds enabled them to have a sense of responsibility and ownership. These project-related tasks allowed them to "*develop, practice, and build upon their leadership skills and capabilities*", in turn, boosting their confidence to help more community members.

OI as a US-based non-profit organization acknowledges the value of giving the freedom to its community partners to "*plan their projects their way*", which then translates into successful community-led sanitation projects (Cloete & Sorcher, 2022).

Cloete and Salazar (2022) also advanced that local leadership is central to participatory development interventions. They elaborated on the practices and processes that are conducive to developing local leaders who sustain collective actions in their communities. They explored the leadership experiences of nine leaders from eight local districts in Nueva Ecija and Isabela, Philippines, who participated and were developed through the interventions of OPI. These leaders had seven to 25 years of experience in community development. Data were collected through three rounds of semi-structured interviews and analysis and participant observation were used to verify interview data.

One of their relative findings was the effectiveness of PHD in stimulating conscientization amongst leaders. The authors argued that leaders learned best through engaging in dialogues and collaborative experiences. By enabling these leaders to undergo "*on-the-job*" training like drafting request letters, facilitating meetings, managing their organization, and resolving issues, these leaders tended to acquire new skills which included listening and decision-making within the group. Active engagement of community members in identifying, prioritizing, and analyzing community problems

led to "*mind-opening moments*", which the authors related to the process of conscientization of Freire. As the participant shared, wringing out answers by the PHD facilitator has helped her to expound and reflect on her responses during collective discussions.

Another finding was centered on the participatory processes conducive to personal change. The authors highlighted that "*a focus on the self is an important first step toward community leadership".* Personal changes include "*becoming and overcoming"* as some participants shared that their active involvement in the process transformed them into courageous, curious, curious, disciplined, and patient individuals. Strikingly, some leaders shared instances of becoming vocal about their interests and opinions. Three research participants said that they developed the courage to speak up, speak in front of people, and defend their positions and opinions about certain topics. Likewise, becoming courageous, for them, meant overcoming challenges like shyness and low self-esteem, and self-doubt, that emerged when communicating with persons of authority or government officials. Their ability to interact with people in power has made them realize that they can do what was impossible before and facilitate change in the community. As Salazar claimed, once the leaders find their voice and possess a sense of self and sense of pride, they can sustain their positions amidst challenges, and commit to learning practices that are conducive to personal growth.

The PHD process as experienced by some community members was discussed in a journal article by Cloete with Salazar, the Research and Documentation Office of Outreach Philippines, Inc. (OPI), and Werner in 2020. They explored the intangible benefits of the backyard gardening project of a community-based organization in Nueva

Ecija, Philippines. They focused on Timpuyog para ti Narang-ay Nga Culaylay Association (TNCA) translated as United for a Progressive Culalay Association of Culaylay, the San Jose City in Nueva Ecija - a community-based organization that was formed through the Participatory Human Development process of OPI in 2016. To draw critical insights from the case study, they conducted eight interviews with TNCA members involved in the backyard gardening project and analyzed the transcripts through a three-step inductive approach.

The article comprehensively discussed the process that a CBO undergoes under the OPI's PHD methodology. TNCA members were given the opportunities to experience issue analysis and project identification, hence, developing their capabilities to address poverty-related issues. First, the members of TNCA assessed their situation and prioritized the most pressing issue for them, in this case, the issue of "*limited access to food*". After identifying the concern, TNCA then identified a potential solution to this and proceeded with creating a community-wide backyard gardening project. The feasibility of the project was investigated, and after deliberation, it appeared that vegetable seeds were needed since they already had access to water and gardening lots. So, the group reached out to the city's Office of Agriculture upon knowing that it provided gardening training, seeds, and fertilizers to local communities.

The TNCA leaders gained first-hand experience in resource-accessing and reflected on such experiences, hence, learning by doing. As they successfully procured vegetable seeds, the group then implemented the first cycle of their backyard gardening project in August 2018. In all the steps taken by the TNCA members, a PHD practitioner from OPI was actively facilitating the PHD process and engaging the members in

dialogical communication. The authors pointed out that a vegetable gardening project that involved participatory processes goes beyond self-sufficiency; it *"increases local community-based organizations' institutional capacity while fostering community-wide cohesion, rekindling knowledge resources, and bolstering community members' sense of pride and personal freedom".*

These works of literature affirm the effectuality of PHD approach process in community development by prioritizing the involvement of community members especially in dialogical communication. These highlighted the significant role of PHD facilitators in guiding, capacitating, and empowering community members to achieve conscientization through consistent communication. Nonetheless, the process of how PHD facilitators or HDFs deliberately employ communication to break the culture of silence and transform consciousness is still unspecified. Communication plays a critical role in participatory processes and is central to community development. Thus, this study also explored the communication perspective and processes that are currently employed by the facilitators in the PHD implementation.

Human Development Facilitators

Several researchers and authors have declared that teachers or educators must play the role of a facilitator who guides learning and participation in the student's learning. Just like education, development is guided by the same principles (Delfin, 2000). Development workers also function as facilitators (and not instructors) in empowering and enabling marginalized communities and shy away from the banking

concept of development or the imposing of development worker's views on people (Boone et al., 2001).

As Communication Leaders

In the implementation of PHD, HDFs play a significant role in OPI-partnered communities. Specifically, their job is to facilitate the PHD process and to enable people to facilitate the PHD process themselves (Delfin, 2000). As such, before being deployed, they are mandated to undergo a training program that will equip them with critical skills and attitudes that are conducive to the effective facilitation of community development.

In his autoethnographic study, Gando (2020), a senior staff at OPI, emphasized the lack of discussion and regard for communication as a crucial concept related to the PHD process. Most of the time, an effective and successful HDF is known to be adept at facilitation, be it a one-on-one discussion or large group meetings (Gando, 2020), but they are yet to be commended as effective communicators. He claimed that communication leadership is central to sustainable community participation and development and for the replication of development activities by the local communication leaders. Hence, his study aimed at defining communication leadership and exploring how this is developed among communication leaders. To provide answers, he collected data based on his memories, old photographs, and records from two community-based organizations which he worked with for years. He used the socio-psychological tradition of theories to theorize on how communication leaders are developed and formed.

Gando found that communication leadership is the "*act of leading the people's communication to discuss their issues and solutions ideas, to be organized to access resources and solve issues".* He said that development workers of PHD are the ones who provide communication strategies in encouraging and sustaining people's participation. Also, he suggested that through the practice of praxis, communication leadership is transferred to local leaders from development workers of PHD, who in turn, become dedicated and interested communication leaders who replicate development activities in their respective and nearby communities.

As Agents for Breaking the Culture of Silence

Freire (1974) has defined critical consciousness as "*learning to perceive social, political, economic, contradictions and to take action against oppressive elements of reality".* It intends to liberate people from oppressive systems by raising awareness that will eventually lead to actions against oppression. Also called conscientization, it can be acquired by undergoing the process of action and reflection (Lloyd, 1972). It is a transformative process that alters the way people look at the world and people and intensifies their intentions to be a part of bettering the world for everyone (Squier, 2016). Chalaune (2021) forwarded that it is a critical approach that aims to develop attitudes that will allow people to see problems progressively.

Delfin (2000) in his manual clearly defined the role of HDFs is to conscientize the poor through praxis (action and reflection) that is conducive to their human development.

Boone, Roets, and Roose (2019) explored the role of social workers in Belgium in breaking the culture of silence and enabling marginalized groups to develop critical consciousness. They forwarded the banking concept of social work, where activities are already designed to resolve social problems and deposited to the people in poverty. They also introduced the concept of parity of participation by Nancy Fraser, an American Critical theorist, who believed that "*justice requires social arrangements that permit all to participate as peers in social life"* (1998, p.5). Thus, their paper accentuated the importance of being aware of the inherent power that social workers possess to do away with paternalistic practices and behaviors and engage in collaborative processes of addressing poverty and social injustices.

To explore how social workers stimulate critical consciousness amongst people in poverty, the authors looked closely at a case study of five "*Associations where People in Poverty Raise their Voice*" or APRVs - the anti-poverty organizations in Flanders, Belgium. The authors gathered data by conducting participatory observations focused on participatory group and policy-influencing activities, in depth-interviews with the APRVs practitioners, and two focus groups to converse findings. They analyzed the gathered data through qualitative content analysis and employed the theories of Freire in identifying the core themes across the data. The authors found three major themes that disclosed the strategies developed by APRVs practitioners to develop critical consciousness. First is by reframing poverty as a collective issue. Since people in poverty are culturally silenced, they fail to connect their poverty with a broader socio-political context, perceive injustices as individual problems and blame themselves for their poverty. To break the culture of silence, the practitioners reframed poverty as a

collective issue and concern by "*bringing people in poverty together, enabling participants to lose their sense of blame and shame for their situation*". Another is by linking personal experiences to injustices. The practitioners engaged with people in poverty in open conversations and provided a space for people to share their unjust experiences. Significantly, they stimulated critical consciousness by asking questions and imparting their "*own knowledge, perspectives and interpretations into play" in providing a structural analysis of poverty. Lastly is by masking the practitioners'* own power position in initiating a societal transformation. The authors concluded that social workers should be capable of "*acknowledging, revealing, and openly discussing the power asymmetry*" in practicing participatory parity with marginalized groups, to flourish critical consciousness on both ends.

Looking through the lens of Freire, Barak (2016) asserted that the essence of social and development work is in raising the critical consciousness of the poor. As such, social or development workers should do away with imposing on people their versions of reality, instead, must practice engaging in dialogues with the dominant people to lessen the power inequalities (Barak, in Boone et al., 2019).

Importance of Communication in Participatory Development

To encourage participation for development, there ought to be a common understanding and a consensus about the necessary actions to be taken. To achieve consensus, communication is a must (Dewey, 1916). Aruma (2018) stressed that communication allows community members to link with each other towards a common goal of bettering lives and conditions, thus, a powerful tool for group dynamics

and coordination of social activities. Dolci believed in "e*mpowerment by means of dialogue"* since he associated it with a set of possibilities that are facilitative to the realization of a human's full potential (in Vigilante, 2020). In participatory development, the communication embedded in it is dialogical hence participatory.

Participatory Development Communication (PDC)

Jacobson (2003) regards Freire as an important contributor to the inception of participatory communication. Participatory communication for development can also be referred to as Participatory Development Communication (PDC). Bessette (2004) defined PDC as a planned activity oriented on both participatory processes and media and interpersonal communication that facilitates dialogues among stakeholders who are working on activities that will resolve a common development problem or goal. It is a way for people to increase their community involvement and develop a unified decision shared by a community (Kheerajit & Flor, 2013). Further, it regards the centrality of communicative spaces for people to collectively discuss and interact to address community issues and realize aspired social change (Khumalo, 2021).

In the study of Khumalo (2021), she demonstrated the relationship between participatory development communication through community radio and social cohesion among the Khwezi community radio station's active listeners. She focused on exploring the intrinsic relations between these two based on the perspectives of the Masibumbane Listener's Club (MLC) - an informal association of Khwezi community radio station in KwaZulu-Natal, South Africa. Data were collected through eight in-depth interviews, 10 focus groups discussion, non-participant observations, and document

reviews from March to November 2019. This case study adopted Berger - Schmitt's conceptualization that regards social capital as central to social cohesion, and participatory development communication theory that supported the use of community radios as a dialogic space that facilitates development-related ideas across audiences.

Khumalo highlighted community radio as a form of participatory development communication as it provides people with communicative spaces to collectively discuss and interact with one another to address their community issues and realize their desired social change. Consequently, the community radio of Khwezi has established bonds characterized by close ties, shared interests, and a sense of family; and enabled innovative practices for livelihood improvements to emerge from collective spaces of engagement among its listeners. She asserted that the sense of belonging is a form of social capital that is central to social cohesion in the sense that MLC's membership is critical for members' well-being and livelihoods. She concluded that participatory development communication is embedded with social cohesion rooted in the MCL members' interactions and collective efforts to better their lives and communities. Her study revealed that social cohesion has two characteristics which are social inclusion and social capital through having a sense of connectedness among the group members and reciprocal gains from network association.

In another study, Kheerajit and Flor (2013) affirmed that participatory development communication is the *"key process of bringing stakeholders together to cooperate towards addressing the problem of dissolution of the environment and natural resources".* Significantly, they stressed that PDC allows people to work together for a sustainable change rather than individual behavior change. They also forwarded that

PDC in natural resource management does away with merely persuading and informing stakeholders. Instead, it facilitates exchanges across different stakeholders, i.e., researchers, extension workers, community members, and others, and is oriented on behavioral and attitudinal changes.

Kheerajit and Flor's qualitative study was conducted in the Ratchaburi province - an agricultural area in Thailand and aimed at identifying the status and problems of natural resource management in the area, and analyzing the relationship between PDC and knowledge, attitude, and practice on community-based natural resource management. They thematically analyzed secondary data, available information on the research site, and personal inquiries.

Their findings showed that participatory development communication in community-based natural resource management is essential for the government's formulation of effective strategies to reduce future disasters by permitting the disaster-prone communities to participate in solving and mitigating natural disasters and natural resource degradations. Hence, collaborations between the community, the local government, and other stakeholders are mandatory for natural resource management. Significantly, they suggested a correlation between stakeholders' knowledge, attitude, and practice towards the practice of natural resources management and PDC. They concluded that when the PDC levels (i.e., Information sharing, consultation, collaboration, and empowerment) increase, the knowledge, attitude, and practice among stakeholders also increase. Therefore, for Ratchaburi province to lessen its budget on natural resources management, there must be appropriate communication and participation among the stakeholders.

The foregoing literature showed the use of PDC in different contexts, one is for social cohesion while the other is for natural resource management. Hence, PDC is a critical aspect of performing participatory development processes and activities. Nevertheless, OPI's PHD as a participatory development approach has not yet explored its communication aspect, even if it is engaged with PDC for a long time.

Transformative Communication

This paper is forwarding a view of communication that is transformative which bears a resemblance to the communication practice under PHD. In "*Seeing what we Build Together: Distributed Multimedia Learning Environments for Transformative Communications"* (1994), Roy Pea, an American educational psychologist forwarded a transformative perspective on communication and differentiated it from the two dominant views of communication, the transmission and ritualistic.

John Dewey (1916) saw communication as an *"ancient act of transmitting messages over distance to exert control"* (in Pea, 1994 p.287) whereas James Carey (1989) proposed that ritual communication is directed "*toward the maintenance of society in time: not the act of imparting information, but representation of shared belief*" (in Pea, 1994 p.287). Although Pea acknowledges the significance of both perspectives on communication, transmission view in the educational practice was a one-way view of information imposed by authorities to the learners while ritualistic view failed to establish the generativity that is indispensable to education. Pea stressed the need for a third view of communication as transformative, that permits learning to be not a conserving enterprise, but "*a quest to expand the ways of knowing" (*p. 288)

In science-based instruction, Pea theorized that transformative communication is a process of communication where each participant "*potentially provides creative resources for transforming existing practices".* Schön (1982 in Polman & Pea, 2001) affirmed that transformative communication enables interlocutors to actively participate in a discussion that is happening in a situation they are both shaping. Moreover, transformative communication is a strategy for guiding participation as it enables guiding the learner without removing their active roles. (Rogoff in Polman and Pea, 2001).

Campbell and Cornish (2010) defined transformative communication as "*a politicized process where marginalized groups developed a critical understanding of the social roots of their ill-health and the confidence and capacity to tackle these"*. Transformative communication is regarded as the underpinning of sustainable and genuine participatory development (Horn and Allen, 2010).

Pea (1994) elucidated transformative communication as,

> "*...the initiate in new ways of thinking and knowing in education and learning practices are transformed by the process of communication with the cultural messages of others, but so, too, is the other (whether teacher or peer) in what is learned about the unique voice and understanding of the initiate. Each participant provides creative resources for transforming existing practice." (p.288)*

Pea argued that communicative interchanges not only transform or educate the students, but also the experts or the teachers framing transformative communication as "*a two-way dynamic system*" in learning environments (p. 289).

The application of transformative communication was extensively observed in the field of science education. In the two published papers by Joseph Polman and Roy Pea (2001) entitled "*Transformative Communication as a Cultural Tool for Guiding Inquiry Science*", and "*Scaffolding Science Inquiry through Transformative Communication*", they regarded transformative communication as a "*powerful form of coaching in a high school project-based science class"* (p.97) and scaffolding student's accomplishments. Employing the interpretive approach, the authors interpreted case studies from Earth Science classes of Rory Wagner for three years (1994 -1996). Data were collected from written field notes, videotapes of classroom observations, artifacts collection from the teacher and students, and formal and informal interviews with both participants.

Their study exposed a dialogue sequence for transformative communication: (1) Students initiate questions that are of their interest to and are limited by their present knowledge, (2) The initiated move of the student/s was unexpected by the teacher though the latter see the importance of the question/initiative in the research process, (3) The move is re-interpreted by the teacher, then mutual understanding between the teacher and students will be reached through conversations, and (4) Intended action is transformed after the re-appraisal of the teacher and appropriation of the new move by the student. This dialogue sequence for Polman and Pea is deemed to be transformative in the sense that initial actions from the students influence the next actions of the teacher, which enable mutual learning for development without taking away intersubjectivity.

This dialogue sequence contrasted with the typical Initiate-Reply-Evaluation (IRE) format which was the traditional classroom lesson (Mehan, 1978) wherein the

teacher simply initiates a question, waits for a reply from students, and evaluates it. It is likewise known as the Triadic Dialogue or "*Question- Answer- Evaluation'* (Lemke, 1990). Freire (1970) perceived this traditional student-teacher relationship as a narrative education in which the teacher turns students into "containers" or "receptacles" that ought to be filled with information. Education, in this case, has become an act of dehumanization of students by limiting their roles to merely receiving, filing, and storing information (Freire, 1970). This orthodox practice in pedagogy has marginalized students and hindered them from developing a critical consciousness that is needed for their learning and development.

Freire (1970) calls this the banking concept of education wherein "*the scope of action allowed to the students extends only as far as receiving, filing, and storing deposits"* (p.72). Such practice tends to dehumanize students by depriving them of the opportunity to develop authentic thinking and critical consciousness which are incumbent for full humanization, Freire said.

Polman and Pea likewise highlighted the effectuality of transformative communication that happens within the "*Zone of Proximal Development*" by Lev Vygotsky in 1978. According to Vygotsky, ZPD is an area where learners need close guidance from a "*More Knowledgeable Other*" or MKO as they develop critical skills for higher mental capacities (in McLeod, 2023). J. Bruner along with other psychologists around the 1970s picked up the concept of ZPD and renamed it scaffolding – a process or tool of assisting a child to develop critical skills and knowledge through "*support points*" and "*stepping stones*" (Wood et al., 1976 in Nomura et al., 2019).

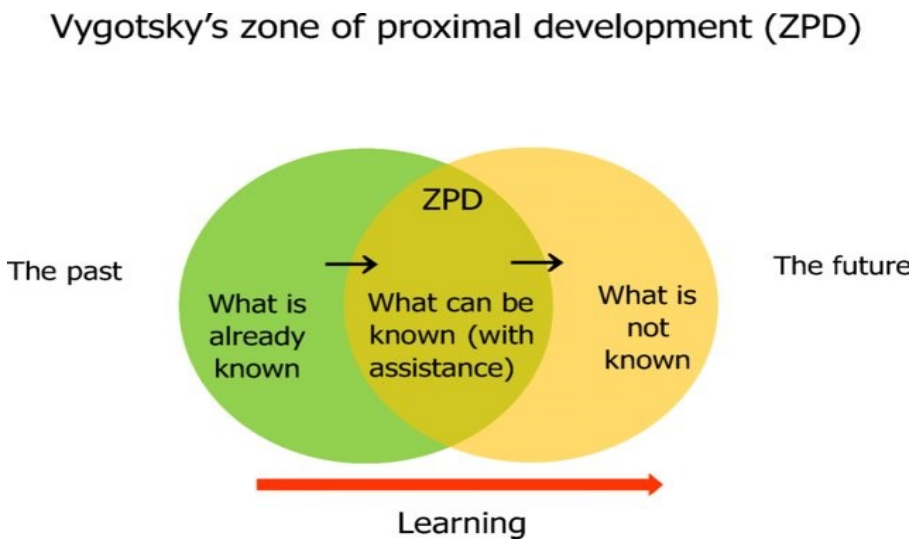


Figure 2. Vygotsky's zone of proximal development (ZPD). Reprinted from "How Does Time Flow in Living Systems? Retrocausal Scaffolding and E-series Time" by Nomura N. et al., 2019, pp.277. Retrieved from https://www.researchgate.net/publication/334613532_How_Does_Time_Flow_in_Living_Systems_Retrocausal_Scaffolding_and_E-series_Time/stats

Transformative communication is derived from mutual appropriation (Newman, 1984; Pea, 1992) by both the participants in a social activity in hopes of creating meanings that neither of them brought to the activity (in Polman & Pea, 2001). For social interactions to be conducive to development, they should have a clear purpose and be situated with activities that intend to solve problems collectively (Shabani, 2016). Rogoff (1994) put forward the notion that learning takes place when people actively participate in shared activities, through playing asymmetrical roles. In the process of transformative communication, the student is an active inquirer while the teacher is an active guide, hence enabling the balance between the student's ownership and the teacher's guidance towards promising directions as both contributed to the process of learning (Polman and Pea, 2001).

In the field of public health, a relevant piece of literature entitled "*How can community health programs build an enabling environment for transformative communication? In experiences from India and South Africa"*, Campbell and Cornish (2010) defined transformative communication as "*a politicized process where marginalized groups developed a critical understanding of the social roots of their ill-health and the confidence and capacity to tackle these*". It is a politicized process in the sense that people see and understand the political and economic causes of their vulnerabilities, and then develop the confidence to discuss and address them.

The authors differentiated it from the technical communication that is employed to merely transfer skills and knowledge from the health experts to the community members. Likewise, the absence of opportunities for transformative communication might lead to unsustainable community-led health projects. Campbell and Cornish stressed the importance of social environments that listen and enable discourses for successful community-based projects and compared two health projects that were focused on HIV prevention in the communities. One was from the Entabeni Project in rural South Africa and the other one was from the Sonagachi project, in urban Kolkata, India. Employing peer-to-peer education strategies, the Entabeni project trained women volunteers in assisting terminally ill AIDS patients while Sonagochi employed twelve sex workers to be peer educators. However, the Entabeni project was unable to sustain its operation and achieve its goals whereas the Sonagochi project thrived and was able to cause social transformation. Their study revealed that the reason for this was that Sonagochi's environment was conducive to transformative communication, specifically the presence of authorities who listen to the HIV workers and HIV workers who could

communicate with them. Nevertheless, Entabeni existed in a more traditional and male-dominated society and failed to secure sustainable material and relational support from the stakeholders. The authors concluded that transformative communication necessitates the "*development of a community's voice and development of receptive environments for that voice to be heard*".

Theoretical Underpinnings of the Study

This study is underpinned by phenomenology. As defined by Smith (2018) in Stanford Encyclopedia of Philosophy, phenomenology *is the study of "phenomena ": appearances of things, or things as they appear in our experience, or the ways we experience things, thus the meanings things have in our experience*. It aims to explore *the conscious experience as experienced from the subjective or first-person point of view*.

Basically, phenomenology is the study of essences or a person's lived experience in their lifeworld and is both a philosophical and methodical approach that is more descriptive than prescriptive (Orbe in Littlejohn & Foss, 2009). Pilotta & Mickunas (in Craig, 1999) asserts that phenomenology is *"an exposition of the communicative process as it takes place in experience."*

In the field of communication theory, Phenomenology is one of the seven traditions that conceptualize communication as the "*experience of self and other in dialogue"* (Craig, 1999). Robert Craig in his monumental book, *"Communication Theory as a Field"* (1999) theorized that communication in phenomenological tradition is about the "*experience of otherness"* and *"dialogues,"* which he also referred to as *authentic*

communication. It values authentic human relationships and asserts that to understand one another humans and others as humans, by respecting differences and finding commonalities. He likewise forwarded that healthy human development and satisfactory human relationships only transpire amidst reciprocity and non-domination.

Apuke (2018) expounded this tradition as the analysis of people's daily lives from the eyes of its participants, hence, foregrounding subjective interpretations of experiences. Through this lens, different individuals do not possess similar experiences (Apuke, 2018), ergo, each person has a unique experience that can be explored to understand a phenomenon.

Dialogue is central to this theory as it enables authentic human relationships and direct experiences with others (Craig et al., in Apuke 2018). Craig (1999) upholds dialogue as an ideal form of communication.

Phenomenological research aims to be attentive to "taken-for-granted" experiences that echoed bigger cultural, political, and societal structures (Orbe in Littlejohn & Foss, 2009)

As I intended to make sense of the lived experiences of the participants, the study goes beyond mere descriptions of experiences, but rather towards creating interpretations for a better understanding of a phenomenon studied. Therefore, I subscribed to the Interpretative Phenomenology of Maurice Merleau-Ponty, a French philosopher. Merleau-Ponty created his version of the phenomenological approach after his familiarity with Edmund Husserl's (known as the Father of Phenomenology) unpublished manuscripts and with other philosophers of this tradition (Toadvine, 2019).

In Merleau-Ponty's renowned book, *"The Phenomenology of Perception" (1945)* he forwarded that phenomenology is a transcendental philosophy wherein "*the world is always 'already there' before reflection begins—as 'an inalienable presence".* He even exhibited this in the book's preface that phenomenology is a *"manner or style of thinking, that it existed as a movement before arriving at complete awareness of itself as a philosophy." (pp. viii)*

He highlighted the centrality of perception and consciousness in this context and their interconnectedness as "*perception is the background of experience which guides every conscious action"* (Merleau-Ponty in Scott, 2002). Hence, we can only describe and understand the world through perceptions. Critically, Merleau-Ponty emphasized the importance of the human body or bodily experience in creating perceptions as it serves as an expressive space and medium for us to *"give perception a meaning beyond simply by thought"* (in Scott, 2002)

The practice of Interpretative phenomenology in qualitative research aims to "*explore in detail how participants are making sense of their personal and social world",* by delving into their personal perception of a phenomenon (Smith & Osborn, 2007). Smith & Osborn (2007) stated that this approach is a two-stage interpretation process: one is the participants' interpretation of their lifeworld, second is the researchers' interpretation of the participants' interpretation of their lifeworld.

In this study, I am co-constructing meanings based on my lived experiences as an implementer of the process with the participants. Further, I am incorporating my analysis informed by my interpretations of not only the shared experiences of the

participants from my in-depth interviews with them but also from my direct experience with them for more than five years.

Analytical Framework of the Study

Figure 3 shows the analytical framework of the study. The goal was to develop a framework from the intersection of PHD, transformative communication, and silence for transformative communication that can bring community development.

Hence, the research questions are posted in such a way as to elicit the elucidation of these three concepts based on the lived experiences of the participants.

First, I looked at how the community leaders viewed silence. As described in the review of literature, silence can mean many things to community leaders and members. Literature confirms the existence of silence, in the context of the disadvantaged communities and provides actual experiences on how the culture of silence (of Freire) or silence as a form of passivity can be both a coping mechanism as well as a form of dehumanization. It is worth noting that silence, as a concept, can also be cultural and its perceptions may differ amongst cultures and situations. As this paper aims to understand silence comprehensively, its sociocultural perspectives, be they negative or positive, will be illuminated. In doing so, I hope to present a bigger picture of silence for a better understanding of its dynamics and complexities as a construct and a critical element in communication.

Second, I analyzed how the community facilitators engaged in communication with the community members during the PHD process that could be considered transformative. The literature highlighted the significant role of PHD facilitators in

guiding, capacitating, and empowering community members to achieve conscientization through consistent communication. Nonetheless, the process of how PHD facilitators or HDFs deliberately employ communication to break the culture of silence and transform consciousness is still unspecified. Communication plays a critical role in participatory processes and is central to community development. Thus, this study explored the communication processes that were employed by the HDFs in the PHD implementation.

The PHD methodology has nine steps in the development process that was derived from the basic human development process of Knowing, Deciding, Acting, Evaluating, and Reflecting (*OPI website*). The following are the nine steps identified and expounded by Delfin in the PHD training manual (2000):

1. **Integration** - where HDFs interact closely and stay with community members to be accepted. This is also where the HDF learns about the culture in a community by living with them.

2. **Social investigation** - data gathering in the community through information sources i.e., the village office, churches, educational institutions, etc., and the residents themselves.

3. **Problem identification and prioritization-** this is when the HDF trims down issues raised by the people and identifies the focus of their initial meeting.

4. **Ground working -** the step where people are stimulated to act. HDF engages with target people (those who are affected by the issue) and figures out what

communication strategy will make those who are unaffected to be concerned with the issue of the majority.

5. **Meeting** - the act of gathering people for exchanging ideas and opinions.
6. **Roleplay**- preparation for the upcoming action according to the plan. It is comparable to a rehearsal of a stage play.
7. **Acting -** actualization of the implementation plan and mobilization.
8. **Evaluation** - after every action, it must be assessed to know its strengths and weaknesses for better action in the future.
9. **Reflection** - this is where people draw out their insights and conclusions about attitude and behavioral change. Also, this enhances their level of consciousness and stimulates their sustainable participation.

Third, I analyzed how these communication engagements empowered both the community members and the development practitioner in the process. How did these become transformative communication?

There is an apparent lack of empirical research on transformative communication, and its application in different fields of knowledge, let alone in the participatory human development process. Related research on Transformative Communication from Polman and Pea (2001) may need updating and was observed mainly in a science classroom setting. Campbell and Cornish (2010) re-defined transformative communication in a recent setting: however, they focused on health-related issues.

All the answers and the eventual framework emanated from the participants' lived experiences, realities, and contexts.

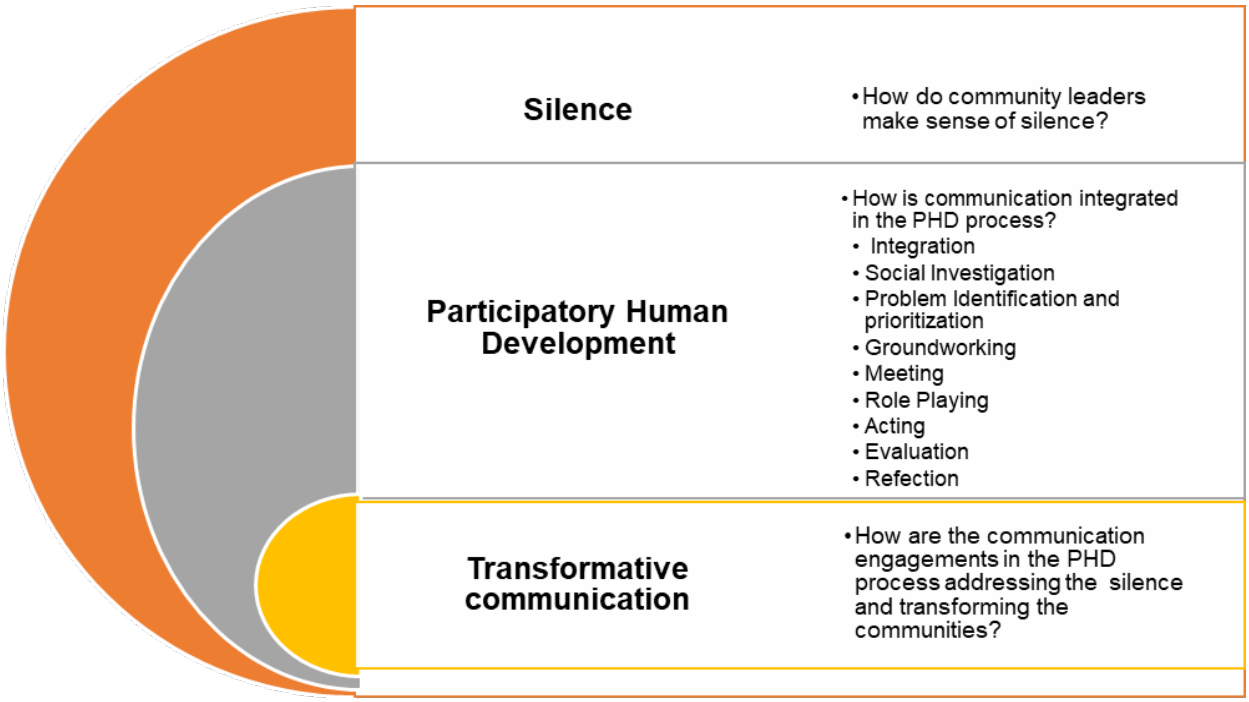


Figure 3. Analytical framework of the study

CHAPTER 3

METHODOLOGY

Research Design

A case study was used in explaining, describing, and exploring phenomena in the daily contexts in which they take place (Yin, 2009). It is an "*in-depth investigation of a contemporary phenomenon within its real-life context"* and is aptly employed for investigating a context relevant to a phenomenon (Schoch, 2020 p. 245). It could be a study on an individual, a role, a small group, an organization, a community, or even a nation (Miles et al., 2014). Some of the strengths of using case studies are the flexibility to use various research methods, establish an understanding of research subjects, and obtain enough thick descriptions that are generalizable and fair in-depth insights (Davies, 2007; Mouton, 2001; Merriam, 2009; Ponelis, 2015).

Locale and Period of the Study

This study was conducted in the graduate community of OPI in Llanera, Nueva Ecija where the Lawag ti Caridad Norte Association (LCNA) – a community-based organization (CBO) is located. LCNA was formed through the PHD process of OPI, facilitated by an HDF for almost 6 years, and graduated from the PHD program of OPI in December 2022.

The community of Caridad Norte is one of the 22 villages or barangays in Llanera, a 4th-class municipality in Nueva Ecija, Philippines. It is divided into seven zones with a population of 1,275 individuals as of 2020. Most of its residents earn from

planting and harvesting rice, onions, vegetables, and other root crops. Being an agricultural community, farm workers here are minimum wage earners and only work seasonally, meaning, they only get paid during the farming season (February to July). For the rest of the year when farm work is unavailable for them, they shift their livelihoods to cooking, processing, and selling home-based food products such as cassava, banana, and other native cakes to thrive during the lean season.

I conducted five semi-structured interviews among the community leaders on December 10, 2022, in Caridad Norte, Llanera, Nueva Ecija, and with the facilitator on December 13, 2022, in Cabanatuan City, Nueva Ecija. But as I have worked with OPI for more than five years, the participants and I know each other, and we have collaborated in various activities and meetings in the past.

Participants and Sampling

The case study is about Lawag ti Caridad Norte Association (LCNA, which translates as "*Rays of Caridad Norte Association*". It is a community-based organization in Caridad Norte, Llanera Nueva Ecija that works toward addressing poverty-related issues in their community. Presently, the group is composed of 72 residents. It has been initiating collective actions to identify and resolve community problems since 2017. The group was formed on May 10, 2017, and was registered with the Department of Labor and Employment (DOLE) on April 18, 2018 (Lejarde, 2022). LCNA is managing several community projects related to health and sanitation, education, and livelihood.

An HDF from OPI entered the community of Caridad Norte in 2017 upon the selection of this area to be a location for the implementation of the PHD process. The

community was selected through the Preliminary Social Investigation (PSI) conducted by OPI staff.

Then the nine-step process of PHD was executed by the HDF from 2017 until 2022 or for about six years. The LCNA group graduated from OPI's intervention and assistance in December 2022 meaning it was deemed ready to stand independently as a group.

Ideally, an HDF stays in a community for about 5.5 years to facilitate the PHD process, but due to the COVID-19 pandemic, field activities, and other operations were put to a halt to contain the spread of the virus and prioritize both the safety and health of the HDFs and community members.

Throughout the six years of collaboration, LCNA has been able to achieve and launch significant community projects in Caridad Norte. Some of these are building latrines, offering microloans with low interest, and building a food processing and marketing center with the help of an international organization. The group has also procured pieces of cooking equipment from a government agency and established good relationships with both public and private institutions. At present, the group has acquired projects and other resources from the Local Government of Llanera and different local and international resource institutions like the Department of Trade and Industry (DTI) and Outreach International (OI).

Given these concrete achievements, LCNA was considered to be an interesting and successful case to be studied where the PHD process was implemented. As an employee of OPI, I have personally seen the growth of the LCNA leaders in terms of communication and conscientization, from being passive attendees of meetings to being

expressive, confident, and empowered community leaders. Hence, I chose this CBO as an ideal case to explore how silence and communication (particularly transformative communication) were embedded in the PHD process and provided bases of engagement of the HDF with the community leaders in Caridad Norte in empowering the locals.

The participants of this case study were one HDF of OPI who formed and assisted the LCNA since 2017, and the five community leaders of the group, who are mostly middle-aged women. The women are working seasonally in the farms and are engaged in cooking and selling native cakes and home-based food products. They have been involved in the PHD process from 2017 up to the present and are now leading and managing the LCNA.

The sampling method opted for was purposeful sampling. Purposeful sampling is a process wherein a representative sample is selected based on subjective judgment (Libero, 2011). This sampling technique is commonly used in qualitative research in which the researcher identifies and selects information-rich cases or participants who are knowledgeable and experienced about the phenomenon (Patton; Cresswell & Plano in Palinkas et al., 2015). Also, the participants must be available and willing to participate and communicate articulately their experiences (Bernard & Spradley in Palinkas et al., 2015).

Role of the Researcher

I was involved with the research process from designing, formulating the data instrument, interviewing the participants, transcribing the interviews, translating the

transcripts, analyzing the texts, thematizing the answers, and reporting findings. In qualitative research, my main role was to *"attempt to access the thoughts and feelings of study participants"* (Sutton & Austin, 2015).

Since I have been working with all the participants for more than five years as an OPI staff, I am already acquainted with them and have already established rapport and trust with them prior to this research. This made the environment conducive as they were already comfortable in sharing their experiences and stories with me.

Nevertheless, I treated them with respect, sensitivity, and objectivity by not interrupting or influencing their responses to me. I allowed them to share freely. I immersed myself in their shared stories and tried to understand their stories and retell them from their points of view or from their authentic lived experiences. This is critical in exploring meanings from and making sense of the participants' voices.

Research Instrument and Data Gathering

This study employed Key Informant Interviews (KIIs) using semi-structured interviews in eliciting the lived experiences of the participants who have 'firsthand knowledge about the topic of interest' (USAID, 1996). I asked open-ended questions that established casual conversations with the participants and followed a formalized list of questions, a type of interview known as semi-structured (Doyle, 2020).

I conducted five semi-structured interviews on December 10, 2022, in the building owned by LCNA located at Zone 4, Caridad Norte, Llanera, Nueva Ecija. I finished the interviews with the community leaders in a day, with an average of 40-50

minutes for each interview. Ten questions that were all open-ended and in the Filipino language were asked of each participant.

On the other hand, the participating HDF was interviewed on December 13, 2022, at the OPI's office in Cabanatuan City, Nueva Ecija. The interview lasted for one and a half hours. The semi-structured interview consisted of five open-ended questions in the Filipino language.

I interviewed the participants individually, one at a time with their prior consent. And I recorded the interviews using a mobile phone with their permission.

Data Analysis

I analyzed the qualitative data thematically to find common themes and patterns that emerge repetitively throughout the text (Caulfield, 2022). It is a method of describing data, interpreting the process of selecting codes, and constructing themes (Kiger & Varpio, 2020). Significantly, it is argued to be an appropriate and powerful method to employ *"when seeking to understand a set of experiences, thoughts, or behaviors across a data set"* (Braun & Clarke, 2012 in Kiger & Varpio, 2020).

The method of thematic analysis followed the general steps outlined by Clarke and Braun (2006) as Kiger and Varpio (2020) forwarded it to be *the "most widely adopted method of thematic analysis in qualitative literature".* The following are the steps:

Step 1. Familiarizing with the data set

I encoded first the verbatim Tagalog semi-structured interviews with the participants, then afterward, I watched and listened to each video twice for accuracy, then read actively the verbatim transcriptions to familiarize myself with the data. Then, I translated and edited the Tagalog verbatim transcriptions to enhance their readability and formality when incorporated into the manuscripts. This enabled me to be oriented more with the data sets as I actively and repetitively read all the transcriptions throughout this process.

Step 2. Generating initial codes

First cycle of coding (Open coding)

As soon as I finished working on the transcriptions, I started performing the initial coding process. Codes in a qualitative study are the most repetitive words or phrases that symbolize a *"summative, salient, essence-capturing, and/or evocative attribute"* of textual or visual data (Saldaña, 2013). Richards & Morse (in Saldaña, 2013) asserts that coding is not just simply labeling, but a linking process that leads the researcher from the data to the idea, and from the idea to all the data pertaining to that idea.

I used ATLAS.ti, a computer-assisted qualitative data analysis software (CAQDAS) that facilitates the analysis of qualitative data for qualitative research, quantitative research, and mixed methods research in assigning initial codes to each transcription. Using CAQDAS can efficiently store, organize, manage, and reconfigure the data which will allow qualitative researchers to have analytic reflections (Saldaña, 2013).

First, I imported all the transcriptions into the software, and individually assigned codes to each passage or quotation that represented a specific code. As advised by Saldaña in his published work, *"The Coding Manual for Qualitative Researchers*" (2013), when dealing with multiple participants, it is best *"to code one participant's data first, then progress to the second participant's data"* to produce contrasting data that will enable the researcher to have diverse concepts earlier in the process.

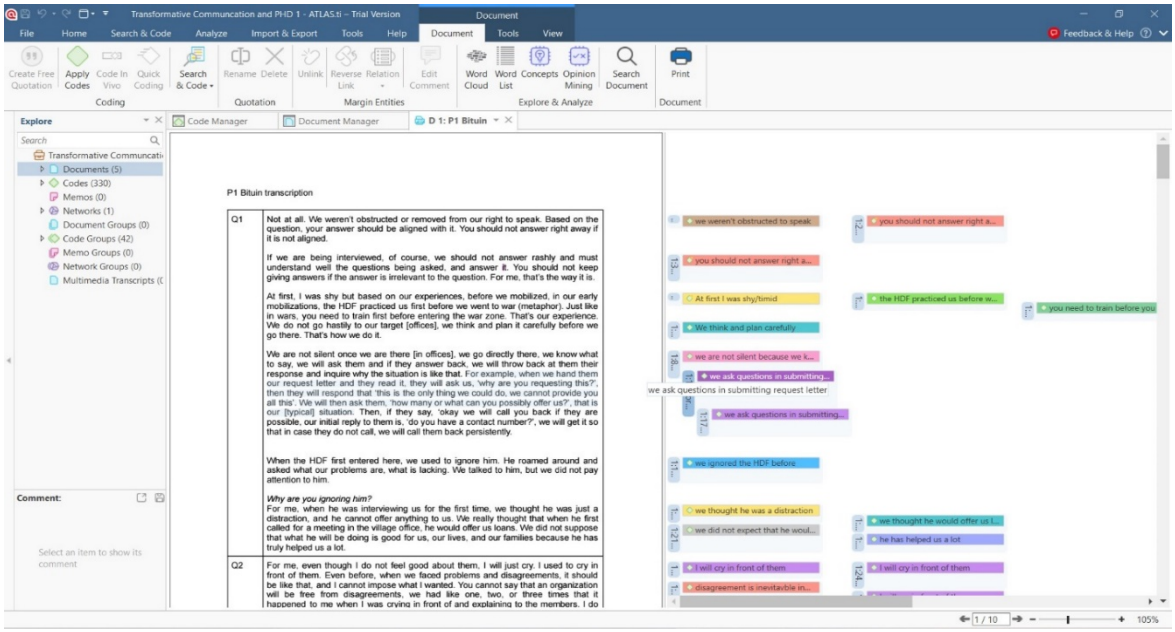


Figure 4. A screen capture of open coding process in Atlas.ti (2022).

I executed the initial coding by highlighting the specific quotation/passage that corresponded to the specific code I manually entered in ATLAS.ti. This is known to be the method of splitting the data, which is a line-by-line coding that promotes a dependable analysis of data as it lessens the chances of influencing collected data (Charmaz in Saldaña, 2013). Also, splitting data permits detailed coding and nuanced analysis. I opted for "*literal coding"* and *"verbatim coding",* wherein the codes were derived from the "*word or phrase from the actual language in the qualitative data record*

or the terms used by the participants themselves" (Strauss in Saldaña 2013). This type of coding is an apt method for qualitative researchers that prioritizes and honors the participants' voices (Saldaña, 2013) which is one of the intentions of this research. After coding all the transcriptions, ATLAS.ti produced a code list of all the encoded codes along with their linked quotations from respective participants.

Second Cycle of Coding (Axial Coding)

Saldaña (2013) defined the second cycle of coding as the *"advanced ways of reorganizing and reanalyzing the data coded through first cycle methods".* I read and analyzed the long list of codes from Atlas.ti and started to merge those that were conceptually linked with one another and set aside those that were deemed to be trivial based on the objectives of the study. Therefore, in this stage, codes were more condensed and less.

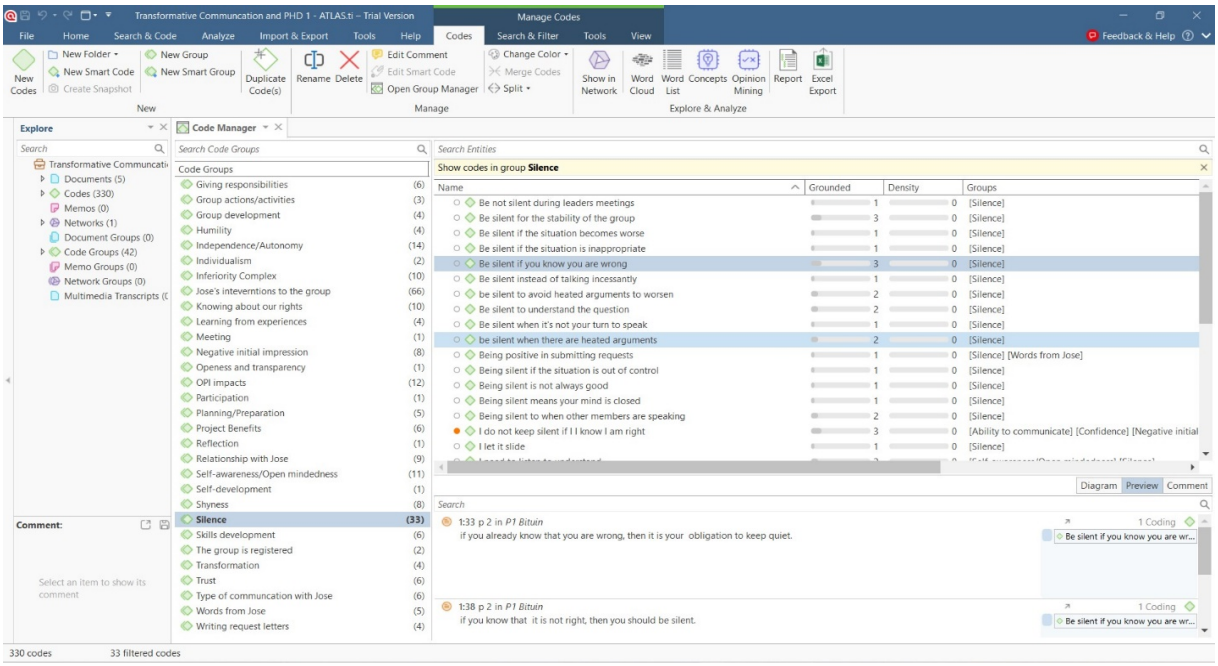


Figure 5. Screen capture of categorizing codes associated with silence in Atlas.ti 2022.

I employed the Axial coding process in reorganizing the data set, merging similar codes, and selecting the best representative codes that would address the research objectives. Axial coding is "*one way to construct linkages between data*" (Simmons, 2017). By relying on my tacit and intuitive senses, codes were grouped based on their conceptual similarities, as suggested by Saldaña (2013).

I first reorganized the codes into groups in ATLAS.ti as it allows easy navigation and merging of codes by simply clicking and dragging a specific code to a code group. From 434 initial codes, I narrowed these down to 61 code groups. After creating code groups in ATLAS.ti, I downloaded all the files to my computer as Word files, to be used for reference and review for the categorizing process.

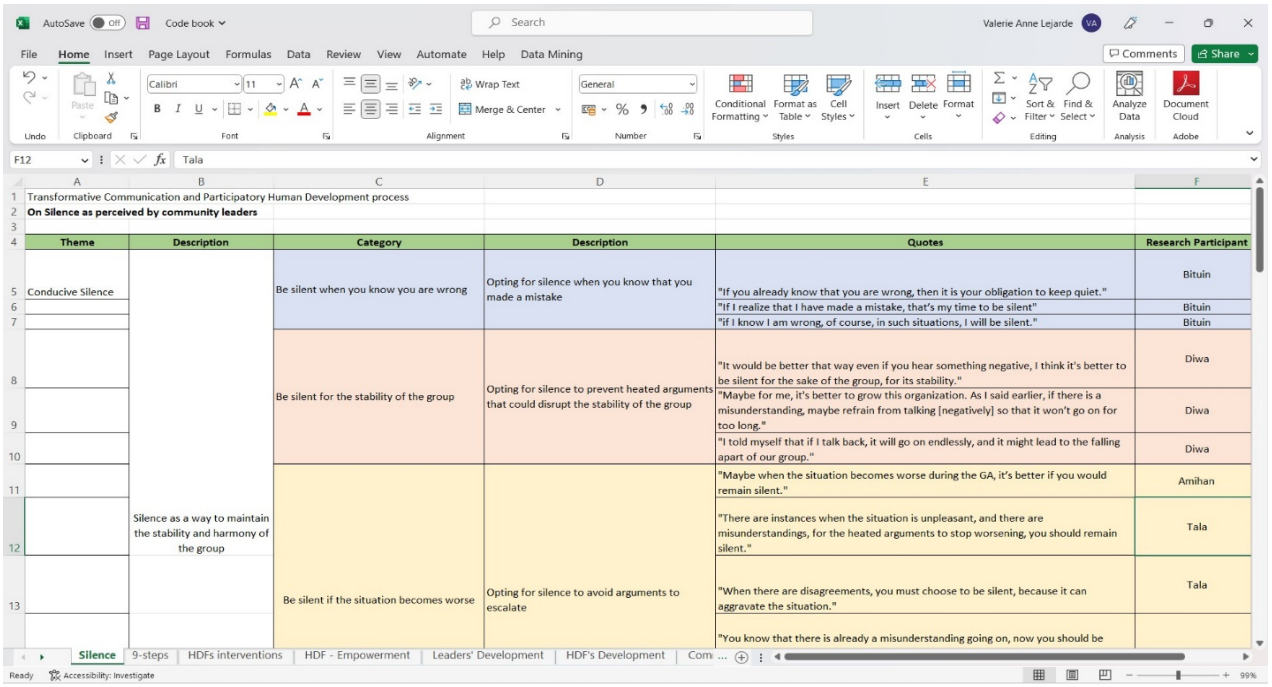
In this phase, I already used Microsoft Excel for the categorizing process as it can hold numerous entries of data, and offer an excellent and easy organization (Saldaña, 2013) and visualization of data for categorizing.

In qualitative research, categories are "*collection of similar data sorted into the same place/arrangement, that enables researchers to identify and describe its characteristics"* (Morse, 2008). In the Excel sheet, I reviewed the code groups that were produced prior, then combined those that were deemed to be addressing the research inquiries. After combining those codes, I assigned them categories with descriptions that reflected their associated codes.

Step 3: Searching for themes

Themes, a patterned response of meaning (Braun and Clarke, 2006), are derived from data sets that inform the research questions (Kiger & Varpio, 2020). Nevertheless,

I constructed the themes, as expounded by Varpio et.al (2017) by analyzing, combining, and comparing codes across data and not merely data that emerged from the data corpus. Employing the inductive approach, I was able to generate data-driven themes. Furthermore, in the inductive approach, themes that were generated were *"more closely linked and reflective of the original data sets*" (Braun & Clarke, 2006).



Transformative Communication and Participatory Human Development process

On Silence as perceived by community leaders

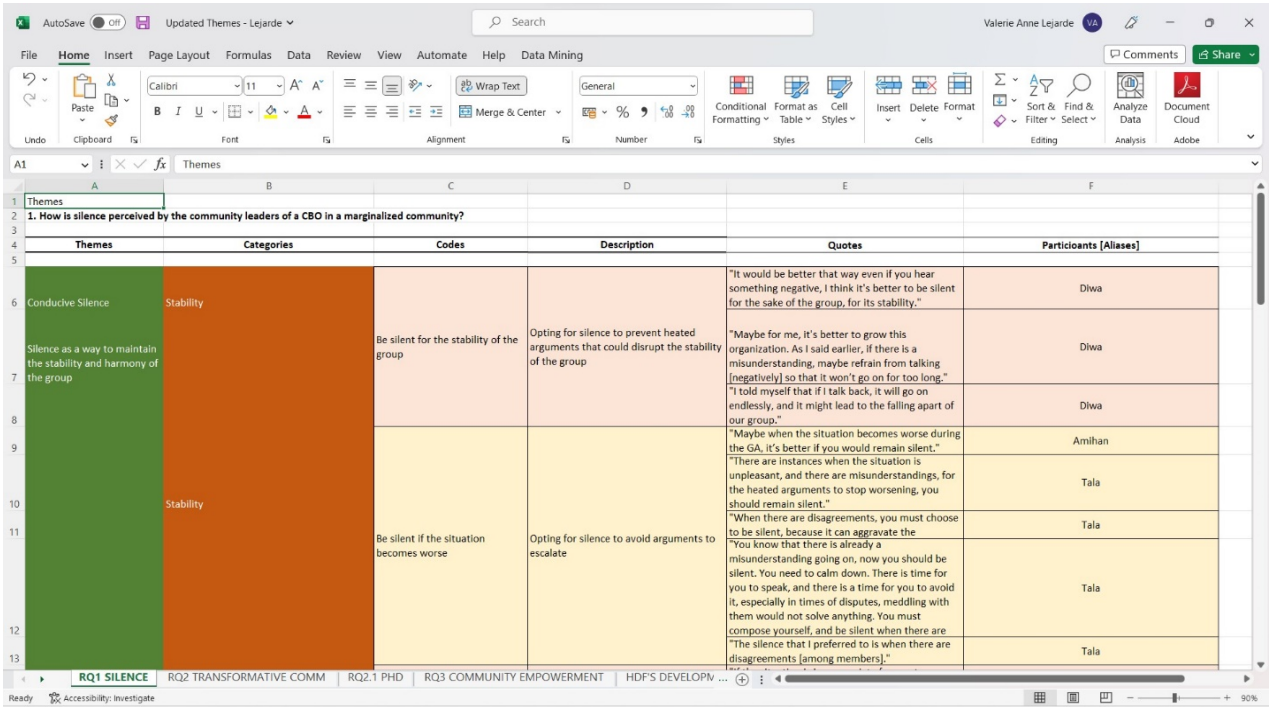
Theme	Description	Category	Description	Quotes	Research Participant
Conducive Silence	Silence as a way to maintain the stability and harmony of the group	Be silent when you know you are wrong	Opting for silence when you know that you made a mistake	"If you already know that you are wrong, then it is your obligation to keep quiet."	Bituin
				"If I realize that I have made a mistake, that's my time to be silent"	Bituin
				"if I know I am wrong, of course, in such situations, I will be silent."	Bituin
		Be silent for the stability of the group	Opting for silence to prevent heated arguments that could disrupt the stability of the group	"It would be better that way even if you hear something negative, I think it's better to be silent for the sake of the group, for its stability."	Diwa
				"Maybe for me, it's better to grow this organization. As I said earlier, if there is a misunderstanding, maybe refrain from talking [negatively] so that it won't go on for too long."	Diwa
				"I told myself that if I talk back, it will go on endlessly, and it might lead to the falling apart of our group."	Diwa
		Be silent if the situation becomes worse	Opting for silence to avoid arguments to escalate	"Maybe when the situation becomes worse during the GA, it's better if you would remain silent."	Amihan
				"There are instances when the situation is unpleasant, and there are misunderstandings, for the heated arguments to stop worsening, you should remain silent."	Tala
				"When there are disagreements, you must choose to be silent, because it can aggravate the situation."	Tala
				"You know that there is already a misunderstanding going on, now you should be	

Figure 6. Screen capture of initial categories and themes were organized in Microsoft Excel.

I then proceeded with generating descriptive themes that best represented the data sets through the codebook now in the Microsoft Excel Sheet. The process involved a lot of examining the coded data for a coherent and reflective generation of themes. Accordingly, categories and their associated codes were organized into broader themes that forward particular concepts that answered research questions. Here preliminary categories and themes were created.

Step 4: Reviewing themes

In this phase, the preliminary themes were identified, modified, developed, and assessed if they make sense (Maguire & Delahunt, 2017). The codebook was worked upon in this process by examining repetitively the entirety of the data sets. For better data sets organization, each page of the sheet contains different themes, categories, and codes that address a specific research question.



Themes

1. How is silence perceived by the community leaders of a CBO in a marginalized community?

Themes	Categories	Codes	Description	Quotes	Particioants [Aliases]
Conducive Silence Silence as a way to maintain the stability and harmony of the group	Stability	Be silent for the stability of the group	Opting for silence to prevent heated arguments that could disrupt the stability of the group	"It would be better that way even if you hear something negative, I think it's better to be silent for the sake of the group, for its stability."	Diwa
				"Maybe for me, it's better to grow this organization. As I said earlier, if there is a misunderstanding, maybe refrain from talking [negatively] so that it won't go on for too long."	Diwa
				"I told myself that if I talk back, it will go on endlessly, and it might lead to the falling apart of our group."	Diwa
	Stability	Be silent if the situation becomes worse	Opting for silence to avoid arguments to escalate	"Maybe when the situation becomes worse during the GA, it's better if you would remain silent."	Amihan
				"There are instances when the situation is unpleasant, and there are misunderstandings, for the heated arguments to stop worsening, you should remain silent."	Tala
				"When there are disagreements, you must choose to be silent, because it can aggravate the	Tala
				"You know that there is already a misunderstanding going on, now you should be silent. You need to calm down. There is time for you to speak, and there is a time for you to avoid it, especially in times of disputes, meddling with them would not solve anything. You must compose yourself, and be silent when there are	Tala
				"The silence that I preferred to is when there are disagreements [among members]."	Tala

Figure 7. Screen capture of Reworked themes and categories in Microsoft Excel.

Step 5: Defining themes

In this step, the themes were already refined, and their essence and definition were already defined (Braun & Clarke, 2006).

From the defined themes, I created the framework that will answer one of the research questions. Data extracts to be included in the manuscripts were also selected,

those that were of great importance in illustrating the key themes that will answer the research queries.

After finalizing the codebook on my end, I submitted it to my thesis adviser for feedback before progressing to the writing-up. Necessary actions such as reformatting the table were suggested and applied.

For Chapter 4

RQ.1 How silence is perceived by the community leaders of a CBO in a marginalized community?

Participant	Quote	Open code	Axial Code	Theme
Diwa	"It would be better that way even if you hear something negative, I think it's better to be silent for the sake of the group, for its stability."	Hear negative	Silence counters negativity	Silence to maintain the stability
Diwa	"I told myself that if I talk back, it will go on endlessly, and it might lead to the falling apart of our group."	talk back will go on endlessly, would lead group to fall apart	Silence cuts endless exchanges	
Tala **Tala**	"When there are disagreements, you must choose to be silent, because it can aggravate the situation." - "There is time for you to speak, and there is a time for you to avoid it, especially in times of disputes, meddling with them would not solve anything. You must compose yourself and be silent when there are heated disagreements."	Heated arguments, Disagreements, to stop worsening; can aggravate situation - There is a time to avoid it (talk); meddling would not solve anything	Silence de-escalates aggravating situation	
Amihan	"In situations when I couldn't absorb the topic well, if I was having a hard time understanding it, I would keep silent first and then digest it. Then, I will answer."	Couldn't absorb the topic, having hard time to understand, Silent first, Then digest	Silence enables understanding	Silence to maintain harmony
Dalisay	"I will keep silent first. For example, when Sir Jose is speaking, I am silent. Of course, I need to listen to understand what he is explaining."	Jose speaking, I am silent, listen to understand		

Figure 8. Screen capture of reformatted code book.

Step 6: Writing-up

After finalizing the themes, I then proceeded with the writing-up of the discussion of the analysis based on the major themes that surfaced across the data sets.

To ensure the validity of the findings, which is to truly reflect the lived experiences of the participants, I verified the preliminary results with the head of the OPI and three Human Development Facilitators (HDFs) including the research participant. I

also used my emic perspectives as the Project Development and Management Officer of the organization.

Ethical Considerations

Informed consent and voluntary participation were highly regarded in this research.

Before the data gathering procedures, I communicated with the management of OPI to discuss and inform them about the pursuance of this study.

Upon their approval, I reached out to the identified HDF and explained to him the rationale, objectives, data-gathering procedures, and significance of doing this research.

When he agreed to partake freely, I asked them to suggest community leaders whom he frequently worked with when he was assisting the community. Then, I connected with community leaders and asked for their permission to participate in the study. I asked about the availability of the participants and their preferred time and place to conduct the interview.

I likewise comprehensively discussed with them the content of the informed consent form, making sure that they understood that their participation was voluntary and that the informed consent form was read and discussed comprehensively prior to the interview proper. The participants were asked to sign the consent form before each interview.

All interviews were videotaped upon their approval. Recorded videos were saved on my personal hard drive and cloud storage and protected from unauthorized use by another person or organization.

To ensure the anonymity and privacy of the participants, their real names and other personal information were not used in any part of this research paper. Each of them was assigned aliases.

The data-gathering procedures and schedules were coordinated ahead of time with the research participants. Interviews were conducted at their most convenient time and place. Once the research is completed, findings and conclusions will be shared with the HDFs and OPI to serve its purpose.

Data Management

All recorded transcripts and processed data were stored in a password-protected laptop and accessible only to me and my adviser.

After submission and acceptance of the manuscript, all the data were deleted.

Any presentation or publications using the data and/or information were coded, aggregated, and rendered anonymous. Aliases were also used to protect the identities of the participants.

CHAPTER IV

RESULTS AND DISCUSSIONS

This chapter discusses the results of the qualitative data gathered from the participants of the study. It is composed of four sections: silence as viewed by the community leaders; the facilitators' communication activities in the PHD process that can be considered as transformative; the mutual empowerment of the community and the facilitators; and the intersection of silence, participatory human development, and transformative communication in a framework.

Silence Amongst the Community Leaders

The five community leaders of LCNA considered silence to be conducive as it maintains the stability and harmony of the group, and negative as it can be a form of passiveness and an obstruction to the group's development (Figure 9). Figures 10 and 11 present the details of their answers based on their lived experiences in working and leading the group.

Silence maintains the stability of the group

The participants believe that silence can be used to maintain the stability of the group. It counters negativity; cuts endless exchanges; and de-escalates a worsening or aggravating situation.

Silence counters negativity

The participants sometimes heard negative or unfavorable things about them. However, they opted not to talk back to preserve the group. For example, Diwa said:

"It would be better that way even if you hear something negative, I think it's better to be silent for the sake of the group, for its stability." (Diwa, p13)

Silence cuts endless exchanges

Interestingly, silence has been a way for the participants to avert ceaseless exchanges among members that might result in the disbandment of the group.

"I told myself that if I talk back, it will go on endlessly, and it might lead to the falling apart of our group." (Diwa, p13)

Silence de-escalates aggravating situations

Since conflicts are inevitable in the group, the participants found silence to prevent worsening heated arguments or misunderstandings during group meetings or activities. For Tala,

"There are instances when the situation is unpleasant, and there are misunderstandings, for the heated arguments to stop worsening, you should remain silent." (Tala, p19)

She explained that:

"There is time for you to speak, and there is a time for you to avoid it, especially in times of disputes, meddling with them would not solve anything." (Tala, p19)

Silence for the LCNA leaders stabilizes the group by doing away with actions that might cause the disbandment of their group. They do this by not participating in aggressive behavior and violent disagreements with other members of the group.

In my communications and collaborations with both the HDF and the LCNA, I noticed that the HDF consistently reminded the leaders to initiate peace and understanding to keep the group together. Oftentimes, this would take place during leaders' meetings or in one-on-one communication with the HDF of a leader who would seek advice to resolve group-related conflicts. I assume that as the HDFs consistently

stimulated the leaders to be rational and more understanding persons in the group, the latter have institutionalized the practices and values that are necessary to keep the group's stability. The utilization of silence to stabilize the group for peaceful and amenable social surroundings coincides with the Japanese students' use of silence in Bao's case study (2014).

Silence maintains the harmony of the group

Aside from stability, the participants also keep the harmony of the group by using silence to understand a situation or topic; respect the group and its members; and humble themselves.

Silence enables understanding of a situation/topic

For the participants, being silent helps them to absorb and understand the situation or a topic so that they can deliver relevant and sensible responses. As Amihan and Dalisay expounded in the following selections:

> *"In situations when I couldn't absorb the topic well, if I was having a hard time understanding it, I would keep silent first and then digest it. Then, I will answer." (Amihan, p25)*
> *"I will keep silent first. For example, when Sir J is speaking, I am silent. Of course, I need to listen to understand what he is explaining." (Dalisay,* p33)

Silence respects other members and the group

Participants likewise shared that they opt for silence to respect their fellow members by letting them speak first. Dalisay explained that:

> *"There are times when you should be silent, especially if it's not your turn to speak. For instance, if you are not assigned to this project, you must be silent first. If they are assigned to the latrine project, let them speak first about it. We also have projects to which we are assigned. So, if it is our time to speak, then we will speak." (Dalisay, p33)*

Meanwhile, Diwa respects the group and its members by refraining from saying hurtful things for the group to sustain.

> *"If I know that it's better to be left unsaid and if it can hurt other people, I choose to remain silent. I no longer say anything about it. That is for the group to continue and not fall apart." (Diwa, p12)*

Another scenario was shared by Tala when she remained silent to respect the decision of the majority.

> *"There were times when I was not in favor [of something about the decision of the group], but I remained silent. That time, I wanted something that the majority did not want. So, I let go of that." (Tala, p20)*

Silence humbles oneself

According to Bituin, a leader is open to creating mistakes. So, whenever she makes mistakes, instead of being prideful, she chooses to be silent.

> *"If I realize that I have made a mistake, that's my time to be silent and apologize to them after" (Bituin, p2)*

This theme consists of three usages of silence for harmony of the group. First, the leaders use it to facilitate understanding. I have seen it personally during my interviews with them as I noticed that they tended to pause before giving their answers to my questions. It implies that silence is not always a manifestation of passiveness but is a way of thinking.

This is a valuable finding on silence especially for us who are often engaged in communication with the community members. This informs us that silence does not always mean passiveness and shyness; it could be a time for understanding, analyzing, and reflecting for them. It confirms the assertion of Bao (2014) that silence can be a way of learning. Second, silence as a form of respect is critical in harmonizing any social

group. LCNA leaders are exhibiting this by keeping silent rather than expressing themselves aggressively. These three mentioned leaders are showing respect through silence in various ways. One thing that interests me as someone who has known these leaders for years is that their personal use of silence reflects their unique personalities. Likewise, they are employing silence in different ways although with the same intention.

Lastly, silence manifests humility. One of the significant values that were developed in these leaders who were involved in the PHD process is that they become humble leaders. As shared by Tala during my interview with her, she was a prideful person before but working with the group made her humble for she realized that without humility, nothing will happen to their group. For Amihan, her humility stemmed from recognizing herself as imperfect and not always right, so she needed to listen to others to know better. Hence, silence as a manifestation of humility is a result of their heightened self-consciousness that was cultivated through the PHD process.

Silence as a form of passiveness

Silence is also viewed negatively by the participants. It can be a form of passiveness toward learning.

<u>Silence means not wanting to learn</u>

For Amihan, being silent can be a manifestation of being uninterested to learn.

> *“I think if you are silent, you do not want to learn. But if you are not silent, then maybe you are interested to learn. You would not know what silence might bring you. So, if you are silent, maybe your mind is closed, and you are not ready to learn." (Amihan, p26)*

Silence as an obstruction to the group's development

Silence can obstruct the group's development, particularly during group activities when the voices and participation of the members are needed.

Silence by not participating in group planning

For the participants, opting for silence is not always good, especially during the planning activities of the group. According to Tala:

> *"Remaining silent as I've said before, if it is about the improvement of Lawag, you should not be silent. Be involved in the plans. Don't be silent, you need to participate, don't be quiet in sharing for the sake of the group." (Tala, p20)*

Silence by not sharing opinions in leader's meeting

Moreover, the participants recommended not keeping silent during the leaders' meetings when they are supposed to share their opinions. Amihan shared:

> *"When it comes to the discussion of the leaders, maybe it's better not to be silent. Since we are only a few, you can share your opinions, unlike in GA [General Assembly], where there are many of us, and there are lots of minds." (Amihan, p26).*

Apparently, the LCNA leaders' lived experiences showed that silence for them is not a rigid concept. In fact, most of them kept saying during the interviews that silence always depends on the situation. It is not good when it prevents their members from participating and learning, which coincides with Bao's (2014) contention that silence is detrimental once it prevents cooperation and understanding. So, aside from highlighting the positive aspect of silence, it is equally important to see silence as negative in discouraging participation from the members and leaders of the CBO. Therefore, the awareness of silence and its power to facilitate and hinder development could be critical in stimulating learning and participation for development.

Likewise, this affirms Phan and Li's (2012) definition of silence as a "*fluid with multilayered meanings and values shaped and reshaped by factors including power relations, sociocultural educational values and norms, and the like.*"

In summary, the community leaders considered silence to be conducive as it maintains the stability and harmony of the group. Conducive silence maintains the stability of the group because it counters negativity, cuts endless exchanges, and de-escalates worsening situations. It also keeps the harmony of the group as it enables understanding, engenders respect among other members of the group, and enables the community leaders to be humble.

However, silence must be well managed because it can also be negative as it can be a form of passiveness and an obstruction to the group's development. It can be interpreted as community members not wanting to learn, not participating in planning,

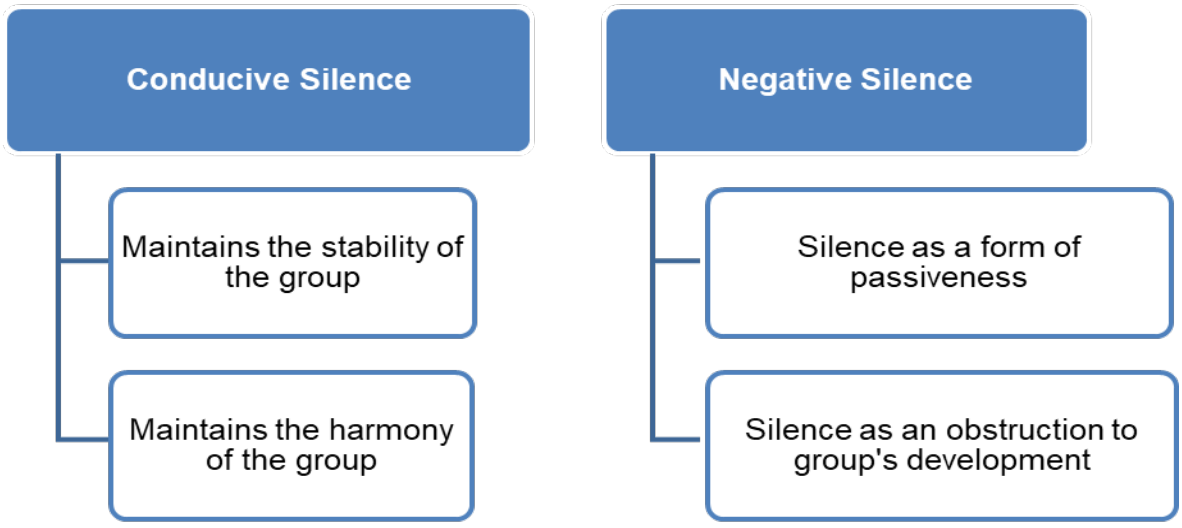


Figure 9. Summary of Silence as viewed by leaders of the LCNA.

and not sharing their opinions.

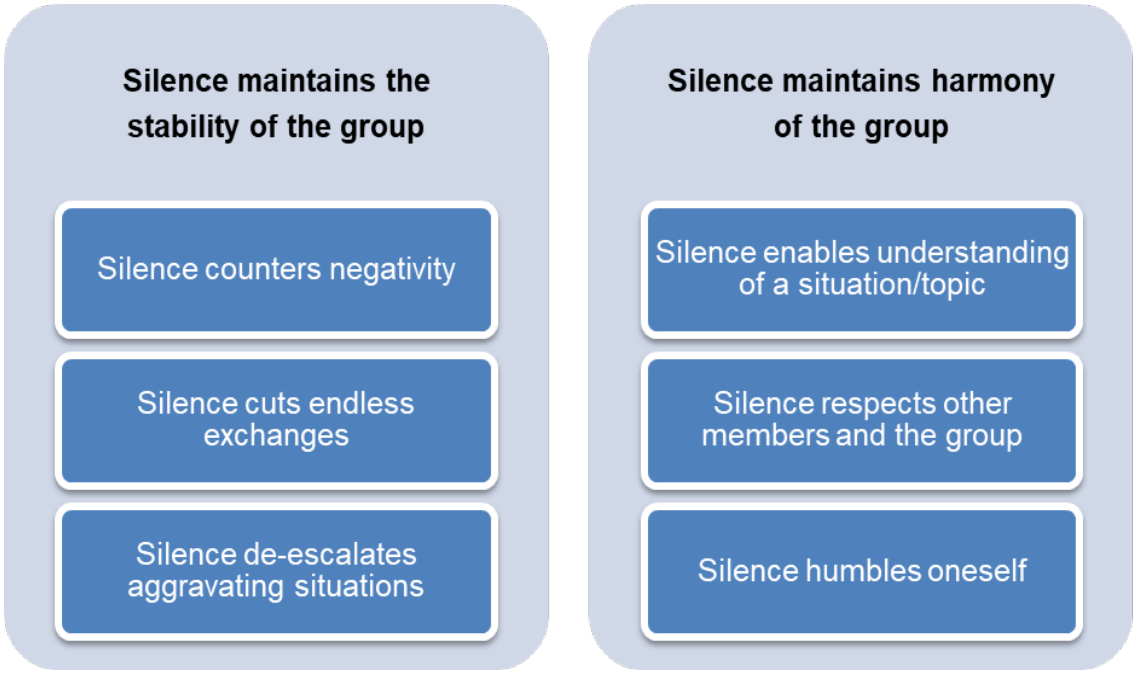


Figure 10. Silence viewed as conducive by the LCNA leaders.

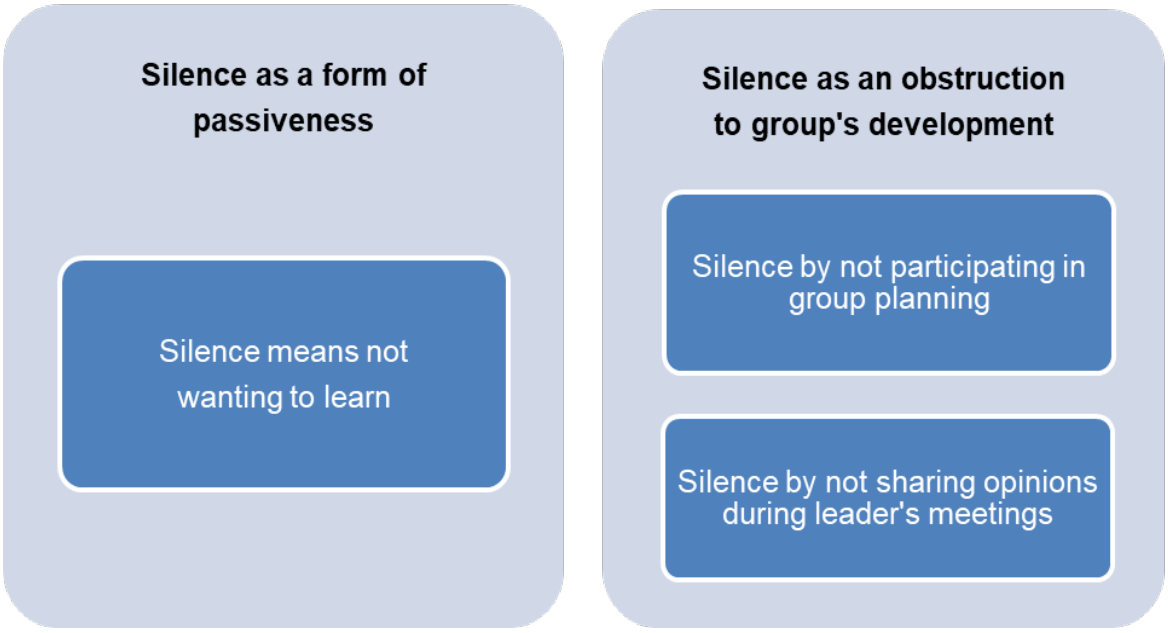


Figure 11. Silence viewed as negative by the LCNA leaders.

Facilitators' Transformative Communication Activities in the PHD Process

This section discusses the transformative communication activities engaged in by the facilitator with the LCNA community leaders in implementing the PHD process. As discussed earlier, the OPI's PHD process has nine steps, namely: 1) Integration, 2) Social Investigation, 3) Problem Identification and Prioritization, 4) Ground working, 5) Meeting, 6) Roleplay, 7) Acting, 8) Evaluation, and 9) Reflection.

Table 1 shows the major transformative communication activities executed by HDF in the marginalized community and as affirmed by the community leaders.

Step 1. Integration and Step 2. Social Investigation

Communication activities started with knowing the culture of the community better and earning their trust, which meant continuous friendly talks about each other's lives, situations, and even dreams in the participants' own terms and turfs.

For Jose, the assigned HDF in the community of Caridad Norte, the first thing he did during his community entry was to know and integrate well with the members. He did this by delving into the community's culture and winning the trust of the community members.

<u>Delving into the community's culture</u>

The foremost step in the PHD is integration where the HDF must spend most of their time knowing and being with the community. Jose said:

> *"My first strategy with my communication in terms of integration is of course the time. You must know the availability of the people right, because even though you are skilled in communication, if you are unavailable, then it is all useless. No communication will be created if*

there is no time. That is why time is the most important - the availability of the people, my availability, - must coincide." (Jose, p39)

Aside from knowing the best time for engaging in conversations with the people, Jose also forwarded that he adjusted the language he used.

> *"I adjusted my language based on what they used. When they spoke in Ilocano, I spoke it too so that they would not be aloof with me. Because sometimes people cannot express what they know if the one they are talking to cannot understand what they are saying. That is why I made them feel that when they speak in Ilocano, by also speaking in Ilocano. "Wen, manang, kamusta ka?" [Yes Auntie, how are you?] like that, so when I chat with them, they say, "ay Ilocano ka met gayam. Sir?" [Oh, are you Ilocano, Sir?]. When I replied "wen", [yes], they became relaxed with me." (Jose, p39)*

Another strategy to gather information from the people is by initiating people-centered conversations. As Jose shared,

> *"I did not focus on myself. I did not say much about myself. I just introduced myself briefly, with my name, and some personal information, without my [professional] background, Then, the conversations would revolve around them. I would start by asking about their personal lives, and their situations. I focused there so that they didn't see me as a visitor, as a Sir, as an interviewer, as someone from another place that asked them trivial questions." (Jose, p40)*

Winning the trust of the community members

According to Jose, winning the trust and fostering openness are his goals when he was integrating with the community.

> *"The main objective of integration is to win their trust. They must be confident with me, and I with them, if possible, to become friends, acquaintances, and part of their families, or of their community so that there is openness and everything they share with me is 100% genuine." (Jose, p40).*

The same goes for doing Social Investigation (SI),

> *"To perform an SI, they should have trust in you so that everything you need to know will come out from them. Just like with a friend, if you do not see them as one, then you will not share something personal with them.*

> *As an HDF, I need to know them personally as well as issues in their community, and their families." (Jose, p42).*

Jose emphasizes that socializing plays an important role in fostering openness. As recalled by Amihan, one of the early participants of the group and now a leader:

> *"He [Jose] literally showed us not to look at him as superior. He tried to be one of us, no matter how low we were. You would not see him being finicky, unlike others. He would eat where we eat. Drink what we drink. We saw him like that, he was not finicky. He really socializes with us." (Amihan, p30)*

The PHD process does away with the banking concept of development where development programs or projects are being identified and implemented without delving into the lives of the participants. This for me is one of the significant characteristics of the PHD process as it still executes integration into the community, which is the most challenging task for us, the implementers.

I have personally experienced doing this task in a far-flung community in Nueva Ecija when my colleagues and I dedicated a couple of days to talking with community members, and months to gathering information and establishing our presence in the area. Initially, people would see us as strangers, and that is the real challenge for us. Because if we are seen as strangers, it would be hard for us to gain their trust and encourage them to participate in collective actions. This is why it is necessary for a PHD implementer to possess the ability to socialize and communicate well with people.

Therefore, in the steps of Integration and Social Investigation, we are establishing first the mutual trust between us, the PHD implementers, and members for transformative communication to transpire in the community.

Step 3. Problem identification and Prioritization

According to Jose, in Problem identification and Prioritization (PIP), all the different issues are laid down and listed in a meeting with the interested residents of the community. Also, it is known to be one of the major activities facilitated by an HDF, as this is the first time people will gather to collectively discuss poverty-related issues in the community. Two main actions are typically done here: facilitation in analyzing the issues and prioritization of the collective issue with interested community members.

Facilitation of issue analysis with the community members

During problem identification and prioritization (PIP), people will be asked about their problems. However, they tend to respond with solutions rather than issues. Hence, Jose needed to facilitate an issue analysis to create issue statements with the group. He shared,

> *"For example, when you ask them, "What is the problem?" they will answer "Money.", In another case "Any other problems?" they will reply, "Comfort room." But when you analyze the answers, it turns out to not be the problem but the solution to their problems. When you ask them "What is the problem with money?" They say, "Because we don't have enough to buy rice," so the problem then is rice, not money. To have rice, you need money. In PIP, you analyze it properly. Money is not the problem, that's the solution to their lack of rice. They do not have anything to eat because they do not have money to buy rice." (Jose, p44)*

This kind of analysis indicated a form of transformative communication following Polman and Pea (2001)'s assertion that the active guidance of an expert leads to learning and transformations. Critically, I am relating the role of the facilitator in this step to the role of the *"More Knowledgeable Other" (MKO)* in Vygotsky's Zone of Proximal Development (ZPD) or simply the experts in assisting learners, in this case, the community members to conduct activities that they have not experienced yet.

I have also seen several PIP activities in different communities and according to the facilitators, the issue analysis is the most critical yet challenging activity to facilitate. Hence, the assistance from an MKO in the form of Jose is critical in guiding the people to examine community issues properly so that they can identify solutions accordingly. Since this usually takes place earlier in the PHD process implementation, the community members are yet to be capacitated, hence, the HDF spends most of his/her time guiding closely the community members to stimulate them to act collectively.

Prioritizing collective issues by framing problems as collective

After finalizing the issue statements, Jose and the group proceed with deciding which of the issues should be prioritized. To do this, the people must have a common goal. Jose said:

> "*For it to become a collective issue, you need to have an activity which is the PIP, for them to have a common goal, also you will see if the issue affects everyone. Because if it only benefits one or two, it is not collective. Who will then benefit once you achieve results? The only two people mentioned. That's not how our process or objectives work." (Jose, p44)*

Jose's statement reflects one of the findings of Boone et al. (2019) on the role of social and development workers in breaking the culture of silence which our organization believes to be one of the root causes of poverty. Before, all I thought was that we should prioritize collective issues to benefit more people. Yet, the study of Boone et al. offered me a deeper understanding of the essence of framing poverty issues as collective ones. They asserted that since the underprivileged are culturally silenced, they lack the capacity to relate their issues to broader-socio political contexts. So, as development facilitators, we ought to bring people together and help them perceive their problems as collective ones that concern other members of the

community too so as to stimulate collective and sustainable actions towards community development.

Developing new ideas and activities to break complex problems into smaller issues

According to Jose, in an ideal scenario of the PHD process, simple issues or those that can be resolved easily ought to be prioritized. Nevertheless, that was not the case with Caridad Norte.

> *"In Caridad, however, that wasn't the case; they did not identify simple issues. Even though I wanted to push for the simple issue, the people did not want it, and that cannot be imposed. So, the people prioritized issues like the lack of capital, which is a very complex issue - the process is long, arduous, and expensive. Since most of them wanted that, that was prioritized. As an HDF I will analyze the issue again and break it down piece by piece for it to become simpler." (Jose, p45)*

Further, Jose emphasized the flexibility of the PHD process as it allows him to adapt to the foregoing situation.

> *"PHD is fluid. That is how it should be; it is situation-based, and that's why we have an integration phase where it allows us to see the situation of the people. Now if that was what happened, you need to adapt to the situation." (Jose, p46)*

In this scenario, I realize that PHD permits people-influenced decisions and actions. The flexibility of the PHD allows Jose to adapt to situations and prioritize the voices of the people, to the extent that it sometimes goes against his stipulated intervention.

Ideally, the facilitator must try his/her best to help the people prioritize a simple issue that can produce immediate results, e.g., lack of access to affordable school supplies which can result in school supplies distribution. The reason for this is to boost the morale and interest of the people, at the same time, equip them first with skills and experience to be capable of handling complex projects.

Nevertheless, the people in Caridad Norte opted for a complex issue instead of a simple one. Instead of imposing what he wanted, Jose adapted to the situation and developed new strategies based on the dialogues and interactions with the people. This incident substantiates that new ideas and activities are being created in the process of communication between the facilitator and the community members, which supports the argument of Pea (1994) that transformative communication commences new ways and thinking that transform existing practices, ergo, allowing innovations.

Step 4. Groundworking

Communication at this stage involved empowering the community leaders to speak for their community. This was done by providing opportunities for them to speak, execute tasks, build people's confidence to speak, and by recognizing and appreciating the efforts of the community.

Providing opportunities for people to speak and execute tasks

Jose explicitly shared that as an HDF, he gives chances to people to shine and speak up. To that end, he added,

> *"For them to do so, you need to prepare them, give them confidence, and show them the process, like, 'This is how it's done, you should do this', for them to shine." (Jose, p48).*

When asked why people need an opportunity for such, he responded that:

> *"They are used to having the barangay captains, barangay personnel, church leaders, 4Ps leaders as the only ones who speak. Therefore, ordinary citizens are not recognized, and their talents are not seen, because they're usually set aside. They don't shine, they are not seen, and they always see the barangay captain, councilors, or the ones popular in their barangay speaking. They're disregarded. That's why the HDF goes there to boost all of their confidence, for them to shine. He is there to rehearse them, allow them to gain confidence in themselves, so they can*

see that not only the barangay officials can do it, but they also can." (Jose, p48)

Aside from giving chances for people to speak, he also made them perform tasks.

> *"When doing the groundwork, you would talk to one person and then delegate a task for an activity. For example, 'Manang (older sister), could you please say this? 'Could you be the one to share this?'. You will prepare them, in preparation for ground working, this is where your communication skills are used, they must understand what you want them to do for their major activities." (Jose, p47).*

Diwa confirmed this and said,

> *"He trained us by saying, 'Ate, (older sister) do this', then he will ask us to write something on the Manila paper. Then he will say, 'Ate, you will be the one to speak in front tomorrow', … 'you will explain what that is.'" (Diwa, p16).*

Building people's confidence to speak

The participants remembered that they were overly shy back to talk then back, but Jose had been of great help in boosting their confidence. Dalisay revealed:

> *"I was timid back then. I tended to be shy because I was not used to being in front of many people. Whenever Sir was there [in our meetings], he boosted my confidence. Because he was there, assisting us. He led us, 'you guys do it, for you to get used to it'. He trained us and for that, we learned to stand [on our own]." (Dalisay, p37)*

Furthermore, Diwa said that Jose used to shower them with words of encouragement.

> *"You can do it'. These uplift our spirits, and even though we were shy because we were not yet capable back then, 'don't lose hope, build your courage, that is what he always tells us, 'You can do that, you are already excellent!'." (Diwa, p16)*

Recognizing and appreciating the efforts of community

Jose shared some strategies he did to enable people to build confidence by assuring them and acknowledging the people's efforts.

> *"You do not need to be shy, because when you speak in front it's like you're telling a story. Don't pressure yourself, look at the ones in front of you, these are your neighbors, people from here.'. Like that, so that's more of how my strategy works to let them avoid being pressured." (Jose, p48)*
> *"When we rehearse, I ask them, "Let me see your work. "I praise them by saying, "Wow, that is good.". When you acknowledge their effort during ground working or with the rehearsals in preparation for the major activities, they will be motivated. You must always recognize and appreciate all their efforts and share inspirational words with them." (Jose, p48).*

In our early facilitated meetings in the community of Caridad Norte, attendees tended to be timid and shy to talk or respond. It would take us a series of questions and words of motivation to encourage them to share their answers, let alone speak in front of an audience. I agree with Jose's view that these community members have developed reticence because they have not been given opportunities to communicate in their community. They were often the listeners, but never the speakers. But through consistent provision of opportunities to speak and perform tasks coupled with words of motivation from us, especially from the HDF, I saw the transformations of these leaders in terms of confidence and communication skills.

For instance, in earlier meetings, these leaders would often say that they cannot speak in front, that they cannot do this and that. But now, they can confidently speak in their community events, even in front of high officials like the Municipal Mayor, Vice-Mayor, Councilors, and the like. Indeed, opportunities and spaces for communication at the community level are conducive for people to develop the ability to express themselves and learn from their actual experiences, which can transform them into

more confident individuals. As Cloete and Salazar (2022) said, the leaders involved in the PHD process tend to be vocal and are confident to share their opinions in front of an audience.

Further, this accentuates one critical factor in employing transformative communication, which was not highlighted in the study of Polman and Pea (2001). It is the role of the facilitator or the expert to build the confidence of the people to communicate and perform tasks. Experts engaged in transformative communication must not only be active guides but must also be stimulators of development actions in the community and help sustain these.

Step 5. Meeting

These meetings, according to Jose, were opportunities for him and the community leaders to discuss collectively and sustain communication. Hence, to ensure better understanding and meaning making, the facilitator uses humor, visuals, analogies, and the community leaders' own key words.

Having a sense of humor to capture people's attention

One of Jose's strong suits according to him is being funny, and he used humor for people to be attentive during meetings. He shared:

> *"I pride myself on my sense of humor. For example, during assessment and planning, the topics are heavy with questions like, "What is the rationale, what is the goal?", in creating objectives like "What are the results that we want to achieve?". They (community members) are usually in a dead stare and do not know what to do. So I'll let out my sense of humor to catch their attention. Also, we used to schedule the meetings in the afternoon, which is typically the nap time of the older folks, so I used to let some of my jokes get their attention." (Jose, p49).*

Diwa supports this by saying:

> *"As time passed by, we learned that he is funny. Whenever he speaks in front, we suddenly would not be sleepy anymore as he would startle us comically. He has a sense of humor. He is a joker during our meetings." (Diwa, p16)*

Using visual materials for better understanding

One of the strategies shared by Jose is using visual materials to ensure that participants understand the topics discussed. He explained:

> *"During the meeting, I would use visual materials for them to visualize everything so that it's not all written, and they could better understand it." (Jose, p49).*

Doing this also allowed him to manage his time since the people also had many other things to do. Jose said:

> *"So as much as possible, time management is an important strategy. You need to consolidate all your agenda in two hours, that's the maximum time … because they all have plenty of other things to do." (Jose, p49).*

Creating analogies for easier explanations

Jose also created analogies or using "*simple situations that they are familiar with"* for an easier explanation of a complex topic. He then shared one of his used analogies on surfacing the process of problem-solving:

> *"I ask them what their process is for problem-solving. … For those five things to surface: Knowing, Planning, Deciding, Action, Evaluation, and Reflection, I will bring them to a scenario. I will use analogies, for example, if they go to the market, what do they usually do before? They're listing the stuff they need to buy. Planning, that's when it will surface. Next, what would they do? They will decide to go to the market and then buy the things they've listed, then that is deciding. What is next once they have decided to go to the market? So, they will now buy stuff, what do they call that process? They will answer that they are buying things from the list, when we want to buy, we go to the market, that's the action. After going to the market, when they get home, they will cook. What will they do once they have cooked? They taste their cooking, it's not good or it could be good, the result of their action can be negative or positive results. If it's not good, what do they do? They will analyze, research, and take notes that*

> *next time it should be like this. [That's evaluation and reflection]" (Jose, p50)*

Capturing people's ideas and keywords

Jose also shared that to make meetings efficient, and not be time-consuming, he tries to capture keywords from the participants and use them to explain a certain topic. For instance, during the discussion of leaders on how to introduce their products to their target resource institution, Jose shared the president's idea:

> *"The idea of the president is good; we should bring the product because it's easier for them to see it than to describe it verbally." With that idea, when you catch what they said, that's when you expand on it … That would be easier to explain. So, when they say even one keyword, you can capture it and start from there." (Jose, p50)*

To be an effective facilitator, one should have a wide array of skills coupled with diverse experiences. Facilitation, as a colleague shared with me, is a skill that is developed through consistent practice. No one is born a great facilitator, rather, they are molded through time, experiences, and realizations. My actual experiences in facilitating similar activities in the communities allowed me to witness and use its power in developing critical consciousness and in stimulating participation among the community members. One thing I have learned and practiced in my facilitation is the art of questioning to elicit fruitful responses from people without leading them to answers we deemed are right. It is not an easy task to do, but once mastered, it can be of great importance in enabling people to think critically and uniquely and adopt new perspectives. These first steps can lead to empowerment.

Also, meetings are collective discussions for collaboration between the HDF and the community members. The foregoing strategies of Jose ensure that people understand a topic so that in turn, they can actively participate in the formulation of a

plan or conduct of an assessment. Furthermore, this affirms Pea's assertion (in Polman and Pea, 2001) that transformative communication is an interactive process of guided participation in which the HDF (as the expert) is an active guide, while the community members are the active learners and actors in development.

Step 6. Roleplay

Participants also highlighted that preparation for an actual execution of planned actions enabled them to communicate with different agencies to access resources that will resolve issues identified by the group. Hence, they simulated scenarios and prepared actions for positive and negative scenarios.

Simulating possible scenarios

During any mobilization or visit to agencies to submit requests, Jose prepares the leaders by doing simulations of scenarios or roleplaying.

> *"For example, if you have a mobilization activity, you will submit a request letter, so you would perform roleplay. Show them and ask, "Where would you go?". They will then say, "To the LGU (Local Government Unit)." "Okay, who is the mayor?", "Who is the security guard?", "Who is the secretary?", "Who will receive the letter?". You will go through the whole scenario so that the role players can visualize it." (Jose, p50)*

Just like rehearsing for a real stage play, Jose's role is to direct and write the scripts, while the community members are the actors. As Jose recounts:

> *"That's my role, to be the director. I will direct them all, give them scripts, what would the Mayor say, what would the people say. When they go to the office, what would they do? It's a step-by-step process. They will ride a tricycle to go there, give them steps to guide them, when they knock on the door, when they approach the guard when they will fill in forms, what they will say. The role of the HDF is that of a director, a scriptwriter, while the community members or leaders are the actors in the play." (Jose, p52)*

As Tala recalled, such preparations enabled them to be confident in facing people of authority.

> *"Jose trained us how to face and communicate with other people. He taught us how to communicate with the Mayor." (Tala, p23)*

Preparing them for positive and negative scenarios

For Jose, preparing before every mobilization is critical. He stressed the importance of preparing leaders by identifying successes and failures that they might encounter. He explained:

> *"When you prepare them in the various situations that may happen, be it positive or negative, if they succeed or fail, they're ready. … they can accept it and move on. If positive situations happen, they're happy. Otherwise, if they're not ready and they receive negative feedback, the impact on them is different. The ones from the community do not have a wide experience with these situations so it is important for them to be prepared." (Jose, p52)*

Experiencing failures, as shared by Jose, can be an avenue for leaders to develop themselves.

> *"What I mainly say to them is to acknowledge and accept what happened and use it to do things at their best. That those things happen because there are still some things to be improved. It's more helpful for them in that way, to show them that failure is normal because that's what makes them better leaders. That's how I encourage them." (Jose, p53)*

Amihan shared that Jose used to encourage them to be optimistic even in times of failure.

> *"He encouraged us to be positive and not negative. Even though we do not know what the result will be, we should try and try. Stay positive despite not knowing what the result is of the action taken. Try it to have a positive experience, or if you made a mistake, at least you learned from the experience." (Amihan, p32)*

Step 7. Acting

One of the distinct identities of transformative communication, as implied by Polman and Pea (2001), is the role of an expert in guiding the learners actively without removing the latter's dynamic role throughout the learning process. Hence, the facilitator may guide them in the initial steps and then gradually lets the community members assume a greater role for themselves. This was seen in the communicative acts at this stage wherein the facilitator brought the community leaders to actual offices, organizations, and persons of authority so that they would experience firsthand how to deal with these on their own.

Bringing people to actual scenarios and stakeholders

Jose brought community leaders to actual scenarios for them to gather experiences for development. He stated that:

> *"Our job is to expose them, that they are not limited to what they are currently doing, that there are bigger opportunities if they're willing. We guide them until they are willing, then they can reach those opportunities." (Jose, p62).*

Such exposures involve going out to the community to meet and communicate with various agencies to know and avail themselves of programs and services that could help the community. As Jose relayed:

> *"I expose them to the real world, not only to their community. "Okay, come with me, these can possibly help you." I gave them exposure too. It's not all roleplay, not all meetings in the community. I brought them to real situations, in the real world. So, it's in the exposure, they can study it all, "Oh okay it is like this.", "There are programs like these, services that we can go to, [actions] that we can do." (Jose, p61)*

Amihan supports this by sharing that:

> *"Then Jose showed it to us, and we tried visiting offices. That was the only time we believed that it was possible. There are programs that could help*

> *us people at the bottom, but there was no one who pushed us to reach out to those agencies and avail ourselves of their programs. Jose has been of great help to us, as I did not know that there were available programs that we could avail ourselves of." (Amihan, p29)*

Accompanying the leaders during the actual mobilizations

Jose used to accompany the community leaders in visiting agencies. He shared that it was a contributing factor toward empowering the leaders.

> *“I think it’s a major factor that us HDFs guide the leaders, the people, in what they do. We assist them so that even if they fall, we are there to catch them for them to remain standing. The factor is that there is the HDF by the leaders’ side.” (Jose, p59).*

Dalisay confirms this:

> *"Back then, I didn't participate in group activities, in visiting different agencies, going to Congressmen, or in the [provincial] capitol. But when Sir Jose was with us [in mobilizations], I learned not to be embarrassed. He boosted our confidence, and that’s why our group became stronger." (Dalisay, p37)*

One of the early mobilizations executed by Jose was with Bituin. It was even before the group was formally established. Bituin narrated:

> *“He joined me, we rode together in a single motorcycle, and we went to different offices, asking for medical and financial assistance. He used to accompany me until my child was totally healed from his sickness.” (Bituin, p6)*

Letting people connect and network even with authorities

The leaders expressed that Jose usually let them do the actions like submitting request letters to the agencies, which enabled them to communicate with these agencies.

> *“We, leaders, were tasked to go to different agencies to submit request letters.” (Bituin, p3)*

> *"Just like when we submitted request letters to the Mayor, the Congressmen. He helped us write the request letters, then he would let us communicate with them." (Diwa, p16)*

Likewise, Jose allowed the leaders to carry out conversations with people of authority like the Mayor, Congressmen, and even the Governor.

> *"Yes, it was when we first went to Palayan [the Provincial Office], and to Umali [the Governor] to request something for the group - some necessities and gifts [for a celebration]. 'Ate, enter the office first, I will just wait for you here outside' [said Jose]. He was already training us to communicate and network by ourselves." (Bituin, p9)*

Bituin affirmed thus:

> *"At first, he [Jose] initiated the conversations, then he taught me how to do it after. He used to initiate the talking, then he let me do the talking after." (Bituin, p8)*

Adapting this to the situations above, the HDF merely prepares and accompanies the leaders in their earlier mobilizations and then allows the leaders to discover and try new experiences. These experiences will later build up the community leaders' confidence, capacity, and critical consciousness that is conducive to personal development and empowerment.

Aside from being an active guide, the HDF is the source of strength and hope for the people when things don't go as planned. In our experience, not all mobilizations in resource agencies have been successful and productive. However, we should always keep the leaders' morale high for them to continue to do mobilizations despite challenges. We do this by cheering up the leaders, acknowledging their efforts, and empathizing with them by allowing them to feel and process their emotions. As Jose expounded, the HDF must not only be skilled in the facilitation of development activities

in the community but also in processing the people's emotions so that they can learn from their experiences and sustain their actions.

Step 8. Evaluation and Step 9. Reflection

Experiential learning is a process of absorbing and transforming continual experiences (Kolb & Kolb, 2005) and can be associated with the practice of praxis of Freire. After every mobilization, the facilitator's communicative acts included the evaluation of people's actual experiences, sense-making, and helping them articulate their reflections.

Processing the actual experiences

After every mobilization or major activity of the group, Jose shared that they used to assess people's experiences.

> *"We look into the strengths and weaknesses of the activities, then their recommendations to address their weaknesses and solidify their strengths." (Jose, p54)*

He would do this by processing the people's experiences. He shared:

> *"I ask them what activities or experiences helped them, and why we became successful. Then, they will say everything about these experiences. These may be intangible, tangible, emotional, fortunate, and unfortunate events. They will also surface their weaknesses." (Jose, p54)*

Making sense of the people's experiences

After evaluating the actions done by the people, Jose, and the community leaders proceed with making sense of their experiences through reflection.

> *"During the reflection, all of what the people learned based on their mobilizations, actions, activities, and their experiences would be shown or expressed. Did they learn something or not? What was the impact of these experiences on them? All these would be discussed at this stage." (Jose, p54)*

In reflection sessions, commitments from the members are expressed. Jose added:

> *"Given these experiences and the lessons that you learned, what would be your commitments moving forward? Would you continue or stop? It can happen that since I had negative experiences and failures, then I won't be continuing this. In another light, because one has gained many experiences, be they positive or negative, I would prefer to continue doing these things because we were able to achieve much. So that is the process that we HDF do with the people." (Jose, p54)*

Improving people's articulation verbally and non-verbally

For people to articulate their reflections, Jose helps them to organize their thoughts. He expounded:

> *"If you tell people, "Reflect on what happened, share it with me.", they will get rattled and think, "What? How will I do that?". Then I will say, "Do these for you to create your reflection." I'll show all the steps that they have undergone. Firstly, what did we do in the beginning, what did you go through, what are your experiences, what are the negatives, how about the positives, and did you learn anything from these? I'll go through these one by one, do it step by step for the people to give their reflections and steer them so they can say clearly what was in their minds." (Jose, p55)*

Apart from this, Jose makes use of symbols and personifications to help people express their ideas coherently. He added:

> *"One way for them to be able to reach a reflection is to look for things where they can compare themselves. For example, trees, and family. Why trees? Why are you comparing yourself to that? They would easily understand it by saying that because trees have gone through many disasters like typhoons and floods, they remain strong, standing up, and still able to bear fruits. With families, it is alike in that manner. You will give them scenarios that they can understand and are familiar with for them to see themselves and allow them to truly express what they want to say." (Jose, p55)*

Experiential learning is about deriving lessons from experiences. People need to have actual experiences wherein they can derive lessons to be applied in their next actions. It is also beneficial for people to have the ability to express such learnings

articulately so that others would learn from them as well. This would only be possible if they have the space to make sense of their experiences and share it with others regularly. Through learning from the actual experiences, one can bring about transformation in terms of consciousness, behaviors, and eventually, actions. Claiming that transformative communication is the foundation of PHD, we as PHD practitioners, also continuously learn from our continuous practice of action and reflection in communicating and working with the people.

In summary, the Participatory Human Development process of OPI is deemed to be a transformative communication process itself. Each PHD process (integration, social investigation, problem identification, and prioritization, ground working, meeting, roleplay, acting, and evaluation) is mobilized by communicative activities that aim to 'transform' the community members' and leaders' thoughts, emotions, and actions.

Table 1. Summary of the transformative communication activities in the PHD process.

PHD STEPS	TRANSFORMATIVE COMMUNICATION
1. Integration	• Delving into the community's culture
2. Social Investigation	• Winning the trust of the community members
3. Problem identification and prioritization	• Facilitation of issue analysis with the community members • Prioritization of collective issues by framing problems as collective • Development of new ideas and activities to break complex problems into smaller issues
4. Ground working	• Providing opportunities for people to speak and execute tasks • Building people's confidence to speak (through training or practice, encouraging words) • Recognizing and appreciating efforts of community
5. Meeting	• Having a sense of humor to capture people's attention • Using visual materials for better understanding • Creating analogies for easier explanations • Capturing people's ideas and key words
6. Roleplay	• Simulating possible scenarios • Preparing them for positive and negative scenarios

7. Acting	• Bringing people to actual scenarios (e.g., meet with other stakeholders who can meet their needs) • Accompanying the leaders during the actual mobilizations • Letting people connect and network even with authorities
8. Evaluation	• Processing of people's actual experiences
9. Reflection	• Making sense of the people's experiences • Improving people's articulation verbally and non-verbally

Integrating oneself in the community and collaborating with the community to identify and prioritize issues ensure that mutual trust between the people and HDF is fostered beforehand and that the development actions are oriented toward the community's issues and interests.

Second, transformative communication regards the centrality of guided participation from *a "More Knowledgeable Other"* MKO or an expert. In this case, the Human Development Facilitator (HDF) actively engages in dialogues and social interactions with the community members to identify and prioritize issues or concerns. Of importance is that they frame the issue as a group or community concern and no longer an individual or personal concern.

Transformative communication activities also stimulate participation and collective action. By empowering people to communicate at the community level, facilitating collective discussions, capacitating them to communicate with authorities, and institutionalizing experiential learning, the HDF enables the conscientization and transformation of the community leaders and members.

Transformative Communication's Impacts on the Community Leaders and the Facilitator

Transformative communication in the PHD process has enabled mutual development for both the community leaders and the HDF.

The summary of the manifestations of development on the community leaders of LCNA is shown in Figures 12 and 13. Meanwhile, the summary of the development of the facilitator development is presented in Figure 14.

Development of Community Leaders

As the community leaders were engaged through transformative communication, they expressed many positive changes such as acquiring communication skills, dealing with authorities, conscientization, autonomy, commitment to the group, and collective decision-making.

Personal Development

The community leaders have expressed the following as the manifestations of their personal development.

Acquiring Communication Skills

All the participants said that their communicative skills were developed throughout their collaborative work with the facilitator. Based on the analysis of their shared experiences, they can now initiate conversations, write request letters and proposals, talk about problems collectively, and express ideas articulately.

Initiating conversations

When asked about the improvement of the leaders regarding their communication, Jose replied:

> *“The changes in how they communicate at present is that they know how to initiate conversation.” (Jose, p63)*

He explained that:

> *“They were really shy, and not only that, but they also did not participate. Their changes now, especially when I go to one of their meetings, is that I do not need to say, “You be the one to facilitate.”, “You handle the prayer.” anymore. When I go there now, even though I did not talk to them prior to the activity, they would stand up and explain things.” (Jose, p58)*

The community leaders now take the initiative to consult Jose whenever they need to do something, particularly in writing request letters. Also, they are no longer shy to speak.

> *"We also ask questions about what we should do, then whatever we ask him, he teaches us how to do it." (Diwa, p14).*

> *"I am not really shy when speaking now. I know to myself that I can do it. I tell myself that I can do this." (Tala, p23)*

Writing request letters and project proposals

In terms of acquired communicative skills, most of the participants mentioned writing request letters and project proposals and said that they learned it from Jose. Amihan and Tala relayed:

> *“For instance, in writing request letters, back then we did not know how to do that. We knew nothing, so we needed to consult Jose, for us to know how to do it step-by-step.” (Amihan, p26)*

> *“We did not know how to write a request letter, but we learned it from him. Also, how to write proposals.” (Tala, p22)*

> *"About the proposal, for example, 'Sir, what should we do?'. He will then go to the community to guide us on how to write request letters." (Dalisay, p34)*

Furthermore, Tala realized the importance of this skill in requesting assistance from resource institutions. She shared,

> *"He taught us how to do things, and what we should say. How to write letters, ask for assistance, and the process of putting the content of a letter. They were significant because we cannot ask for assistance without request letters." (Tala, p22)*

Talking problems collectively

One of the significant improvements for the participants for Jose is the ability of the group to collectively discuss problems or concerns.

> *"For me, what I saw is their initiative to gather their concerns [and discuss]. And that it's not discussed in closed circles. It is discussed collectively with everyone." (Jose, p64)*

Dalisay confirmed this by sharing:

> *"We have learned from our experiences within five years. We learned to stand on our own, whenever we encounter problems, we will talk about them." (Dalisay, p37)*

The participants attributed this development to Jose encouraging the leaders to be transparent with the members by reporting everything.

> *"He taught us how to communicate with each other by informing everyone about everything, and that not only us leaders should know about them… All must be reported, no secrets, so that the members will not say anything [bad] about us." (Bituin, p7)*

Through collective communication, people are breaking the culture of silence. They are communicating and developing a sense of community and participation as Freire forwarded in Petschulat (2010).

Expressing ideas articulately

Jose also shared that the leaders' ability to express themselves coherently is one of the critical changes in them. He said:

> *"They can now explain their agenda in detail. For example, in a meeting or in any conversation, they know how to deliver it." (Jose, p62)*

This improvement is visible during group meetings. As Jose revealed,

> *"You would see in their meetings, the way they talk now is different than before when they would say something, and you cannot see the point. But now you can see it in them, what are their reasons or agenda, what is the goal of their agenda. You can see the [logical] flow of their thoughts and words. What they say is more organized. That's why they can catch the attention of the person they're talking to." (Jose, p62)*

As Jose deliberately provided opportunities and spaces for communication, the community leaders were able to acquire and hone their communication skills, which is a critical indicator of leadership development.

As I have observed in the implementation of the PHD process, the leaders, especially those who were working closely with the facilitator, realized their potential and developed their confidence to communicate with diverse audiences and people. I have personally seen the transformation of these leaders from passive attendees in community meetings to vocal and confident leaders of LCNA. What amazes me the most is their improved articulation, as they can now express themselves coherently and confidently. Empowerment is possible if you have seen a community member transformed from a shy member now confidently standing and talking in front of an audience.

Also, they mentioned drafting or writing letters and proposals which is one of the mind-opening skills that leaders learned in the PHD process (Cloete & Salazar, 2022).

Hence, this communication skill should be instilled in people and practiced repetitively and continuously to facilitate their access to resources.

Dealing with authorities

The participants have also expressed their capability to deal with authorities by facing them and communicating actively with them, reaching out to them without the facilitator, and overcoming their shyness towards them.

Communicating with persons of authority

The participants proudly shared that they can now face and talk with persons of authority like the Municipal Mayor, Vice-Mayor, and Congressmen. For example, Diwa and Dalisay related:

> *"I learned to face people of higher authority, like the Mayor, and Congressmen." (Diwa, p17)*
>
> *“At first, we were all shy, we were literally pushing each other on who should enter first in the office, who will talk to the secretary. ‘You should go first’, we would say. We were usually like that before. But when we did it (talking to authorities) repetitively, we became used to it. We are no longer shy.” (Diwa, p17)*
>
> *“When facing persons in high positions, for example visiting the Congressmen, we know how to communicate, and we are no longer shy." (Dalisay, p22)*

According to Bituin, they can also actively engage in conversations whenever they visit agencies to access resources. She narrated,

> *"We are not silent once we are there [in offices]. We go directly there now. We know what to say. We will ask them and if they answer back, we will inquire why the situation is like that." (Bituin, p1)*

Reaching out to high officials without the facilitator

Tala also revealed that there were times when they reached out to high officials without Jose, and that they were no longer shy to do so.

> *"At the last year-end party, we went and communicated with the Vice-Mayor, Mayor, and our village captain, and Jose did not know about it. We can now reach out to them and converse with them. We can now throw jokes at the Mayor. Back then, whenever we saw him, we were too shy to approach him." (Tala, p24)*

Overcoming shyness

According to the leaders, Jose has been a great help in overcoming their shyness in communicating with the officials mainly because they were allowed to personally pass letters and talk with the higher-ups.

> *"I was shy before, but Jose let us go there personally to pass request letters and to talk with the higher-ups. That boosted my confidence in doing our tasks." (Diwa, p40)*

> *"In the past, we were really shy to reach out to government agencies, but because Jose used to tell us that we should not be shy to them, we learned to deal with them." (Amihan, p20)*

> *"Back then, I thought of myself as weak. But through the intervention of Jose, I developed confidence in myself, and I came to know that I could overcome the things that I was afraid of doing in the past." (Amihan, p33)*

Some of the participants revealed that networking with different agencies removed their shyness.

> *"That's what boosted my confidence - the way I networked with different agencies made me overcome my shyness." (Bituin, p9)*

When asked why they became confident in networking with resource agencies, Tala shared:

> *"Because we wanted to have something [for the group], we needed to overcome our shyness. We needed to reach these things to achieve our goals. If we remain shy, and do not communicate, nothing will happen to us." (Tala, p22)*

For Delfin (2000), the fear and passivity of the marginalized to face authority is one of the contributing factors to their poverty. Ergo, communicating repetitively and actively with people of power is a manifestation that people are making efforts to empower themselves and disassociate with the voicelessness of poverty. This is a determining factor why those who were tasked to go to resource agencies and government offices tended to become more confident than those who did not.

The community leaders shared that they were shy and afraid to talk and reach out to high officials before because they were not used to doing it and did not know how to do it. However, through their involvement in the PHD process wherein they got to have actual experiences in dealing with authorities, they gradually overcame their inherent shyness and became more confident. These findings support Cloete & Salazar's (2022) results that when people are communicating with persons of authority, they become courageous and confident leaders. This is ascribed to the people's realization that they have the capacity to bring changes to their community if they speak up and connect.

Conscientization

The community's empowerment is also manifested by conscientization or the process of developing critical consciousness. The leaders manifested this by stepping out of their comfort zones, learning their rights and resources, and having an open mind.

<u>Stepping out of the comfort zones</u>

For Bituin, getting out of their comfort zones means literally going out of their houses to seek information that will enable them to be knowledgeable about their rights as citizens.

> *“If you remain in a corner, and you do not get out of your house, you will be unaware of your rights as a human being or a citizen. But, if you get out of your house, go and network with different people, [you will know your rights]. Not only that but as a member of society, you should ask about your rights.” (Bituin, p8)*

> *"How will they know if they are not going out? If they are not asking questions about the source of available resources? But if you go out, and seek information, of course, you will know about them." (Bituin, p8)*

When asked if she has been an active leader of an organization before, she responded,

> *"I was not. I had no idea about being in an organization. What mattered to me was that I was simply living. There were organizations here before, like those for women, but I did not bother to join because, for me, they were just a distraction." (Bituin, p10)*

Amihan revealed that before Jose’s intervention in their community, she was okay with the way things were. But later on, she realized that was not good to get stuck in her comfort zone.

> *“Maybe because I was not informed, I stuck to myself. I was okay with just being here, for myself, that I was living, eating, and that was fine by me. I realized that one should not stay like that. You can also get out of your comfort zone to learn about something.” (Amihan, p30)*

Learning about their rights and available resources

The participants shared that through Jose, they learned that they could connect with different resource agencies to avail themselves of programs and services that can help them. Bituin pointed that:

> *"It is through him [Jose] that I was able to know that we have our rights as citizens and that we can reach out to agencies for assistance for my child." (Bituin, p8)*

In the past, the participants were unaware that there were opportunities like these for them. Bituin and Tala explained:

> *"We were inspired by Jose and OPI as they educated us. We were clueless about their projects at first. They [Jose and the OPI] were the ones who opened our minds on how we should take action, how to know our rights as citizens, and above all, how to be informed about our entitlement to connect with agencies." (Bituin, p7)*

> *“Before, we did not know that we could ask for assistance from those in high positions. Through the help of Jose, we learned how to write a proposal and request letter. That is the biggest thing that Jose has done for us because we had no idea back then how our concerns would reach them [the authorities]. He taught us how to do that; we learned that from him.” (Tala, p22)*

Having an open mind

Jose also disclosed that one of the major improvements he has seen in the community leaders is their becoming more open-minded. In the beginning, the community leaders had a different mindset in dealing with agencies. Jose remembered that whenever he would encourage the leaders to submit a request letter to agencies, they used to decline. But this has changed.

> *“They’ve become open-minded now. Before, when I said, “Okay, let’s request this.”, they did not want to. Because they saw it as begging for something, “Here we go again, we’re going to beg.” (Jose, p60)*

Nevertheless, according to Amihan, they have learned to alter this mindset. She shared:

> *“Back then, we were thinking that whenever we visited agencies, we were asking for help from them. But Jose informed us that, ‘these are programs of the government [for the people], so you must not be ashamed [to ask]. That is your right as a citizen’. That was what he used to tell us to encourage us. ‘You are not asking for their personal money. There is a program that you will avail of, so do not be shy, do not think that what you are doing is embarrassing. Instead, keep in mind that you are doing it for your group.” (Amihan, p31)*

> *"… my mindset now is that we are not reaching out to them to ask for their personal money, rather, we have a purpose for the group, It is for the group. We need to achieve something to help our group." (Amihan, p31)*

Likewise, the leaders are now more open to suggestions unlike before as related by Jose.

> *"That's their major change, their openness, and they're not afraid to try now. When I suggest, "Ate (older sister), I have a suggestion because I saw that this one has this program.", "Okay, ading (young brother), we will try that'. See, they're not like that before when they used to say, "Ah ading (young brother), we shouldn't because the transportation is expensive." or, "The fares are expensive, we would need to rent a vehicle and it's too far." (Jose, p60)*

The facilitator's intention is to offer an alternative venue for people to develop critical consciousness to enable them to see the world differently. Jose's transformative communication interventions that involved lots of dialogues manifested such conscientization in many ways such as their increased confidence and ability to speak out even to authorities. Such dialogues have probably sparked their motivation to have a stake in the development process and outcome – and that they should do it not only for themselves but for the group. That group consciousness from self-consciousness has elevated their own goals to a higher level.

Autonomy

The community leaders also believe that transformative communication has made them autonomous. They can now take the initiative to access recourse, do tasks in the group without the facilitator, and make decisions independently for the group.

<u>Taking the initiative to access citizens</u>

According to Jose, the community leaders now take the initiative to submit request letters to agencies who could help them with their needs. As Jose relayed,

> *“They have the initiative to go there. When they discuss, “Okay, Christmas party or year-end celebration, what should we do?”. They have the initiative to go to [LGU officials] and request [for assistance]. This is what they refer to as being assertive or having high consciousness. They are now conscious that they can do these things, that there is somewhere they can go that could provide for their needs.” (Jose, p60)*

> *“I see them as critical and empowered when they have the initiative. They don’t wait for someone to tell them what to do or for instructions. It’s because they’re empowered to think for themselves about what they can do.” (Jose, p64)*

Bituin proves this by sharing that:

> *"Even though Jose was not present here in the community, we submitted many request letters." (Bituin, p3)*

Delivering tasks without the facilitator

As time passed by, the participants learned to deliver their tasks by themselves. They shared that.

> *"Jose accompanied us in submitting request letters and in visiting [the offices] until there were times when he no longer joined us. We went there just by ourselves." (Tala, p24)*

> *“Now, we're somewhat fine with doing these [connecting with agencies] by ourselves. Unlike before when we were always with Jose in all our appointments, actions, and even in our meetings. We used to ask him ‘Kuya Jose, ….’, like that. As time went by, [our dependence on him] lessened." (Amihan, p26)*

Making decisions independently

Bituin revealed that Jose enabled them to be independent by not giving out solutions to the problems of the group.

> "*He will make sure that the solutions to our problems will not come from him, but from us. We will be the ones who will find answers to our*

> *questions. He will just throw back our question to us, then say, 'you can do it, you can solve that'." (Bituin, p6)*
>
> *"It's a very positive thing because if all problems were only resolved and decided by Jose, we would not be able to stand on our feet. He only returns the question back to us, then we will find the solutions by ourselves. That's how we do it.". (Bituin, p6)*

Likewise, Jose observed that the leaders have developed independence in decision-making as he related this,

> *"When it comes to decision-making, they can decide without me, they no longer need me. In my view, that's how they are critical because they are now confident, they are not afraid to face their possible failures." (Jose, p64)*

When people develop autonomy from the facilitator, they become self-sufficient because they are removing their dependence on any external factors or powerful people. In the PHD process, the facilitators are deliberately preparing the people to be self-sufficient by equipping them with the necessary skills and values. For instance, whenever we go and talk with the CBO leaders, they would sometimes share the recent happenings in their group and then would seek advice on what for us is the best course of action. Based on my observations of how the HDFs commonly respond to such concerns, they would try to do away with giving their personal takes and opinions about a particular concern. Instead, they would say, *"bring this concern to the General Assembly", "discuss this with the leaders and members", or "refer to your constitutions and by-laws".* I see this as a mechanism for the leaders or the members to find solutions on their own. Consequently, they learn how to deal with such scenarios and problems on their own, hence, enabling them to be free from dependency and submissiveness to someone whom they see as knowledgeable or more experienced than them. This process is empowering the community members and leaders.

Commitment to the group

Because of transformative communication in the PHD process, the community leaders also expressed their commitment to the group by fulfilling their obligations, staying active, and supporting the group even though they are not in the position anymore.

Fulfilling obligations as leaders

Being a community leader entails performing obligations to the group. The participants related that they even made sacrifices just to fulfill their responsibilities as leaders, especially for Bituin and Tala.

> *“For me, as a leader, I should perform my obligation. I am already here, keeping in mind Jose’s advice to me that I should love this organization because I have already sacrificed and cried a lot for this. That is my obligation, even though Lawag [his child] already graduated." (Bituin, p7)*

> *"Since I am the project manager, my early task [in the group] was related to building a comfort room. I was assigned to be always present [in related activities], and I was there when needed. I needed to be active in purchasing materials. I was there even though I had other jobs to do. I needed to prioritize my obligation [to the group], and I tried to fulfill it." (Tala, p23)*

Staying active

Commitment to the group was also shown by the participants by remaining active. Dalisay shared that they have dedicated time to the group and its activities.

> *“Just one call from the President, and we are all present. We have dedicated our time to this organization, and we are showing to OPI that hopefully, we will not be disbanded." (Dalisay, p36)*

For Amihan, Jose has been an inspiration for her to be active in the group.

> *"I have seen that he tried everything. I have not yet tried to bundle onions, but he has experienced it. I told myself that if he could do it, why not try it as well? That’s what I have seen in him that encourages me to be active and participative." (Amihan, p30)*

Loving the group

Bituin also emphasized that her sacrifices enabled her to love and treasure the group deeply.

> *"As the president, and as someone who has already had many experiences and has cried a lot [for the group], I should love and treasure this group. … this is my life now, and I should carry on as long as I can." (Bituin, p4)*

Moreover, Bituin expressed her love for the group by committing to continue supporting the group even without a leadership role.

> *"If the time comes that I will no longer be the president and will only be a member, I should stay with the organization and whoever replaces me as a leader, I must show my support." (Bituin, p4)*

For us at OPI, it is crucial to develop committed and dedicated leaders in the communities as they ensure that the CBOs and their projects will be sustained. Four of these leaders did not hold any leadership positions in any other organization before their involvement in the PHD. Some of them even said that they were not interested in being in a group before because they perceived it as a distraction to their livelihood activities.

On our end, we could not force people to do something that they did not want to do, but we constantly encouraged them to try and commit to something new for their development. We did this by institutionalizing experiential learning for them so that through experiences they could learn something that would enable them to achieve their full potential. Such supports the argument of Dasig (in Cloete & Dasig 2021) that once the leaders found their "ow*n voice, a sense of self, and feeling of pride"* they are more dedicated and committed to their position amidst challenges.

Collective Decision-making

The participants also stressed the centrality of collective decision-making by following the decisions made by the majority.

The majority decides

Amihan related that in meetings, they often exchange suggestions. Then whatever the majority decides, they agree with it.

> *"We conduct meetings. It's like we are knowing each other's suggestions, 'Oh, what is your suggestion, for example, if this thing happened? What would you suggest?'. Afterwards, they will each give their suggestions. Whatever the majority decides, then we proceed with that." (Amihan, p27)*

Likewise, she added that it is better to hear others' suggestions to come up with the best solution to their concern.

> *"For me, I can't always think that I am right. It's better for everyone to have their suggestions, for us to be able to think of the best way to do it. When the decisions of the majority are followed, we would see the results as we process them, if they were positive or negative." (Amihan, p28)*

Jose also disclosed that the community leaders have institutionalized this by not creating decisions without consulting the majority.

> *"The leaders could create some policies or rules, or agreements, but in the end, the decision is up to the majority during the general assembly so that it will be fair for everyone. There are instances that they want to decide but because the GA (general assembly) is not available, they would not make a decision even if their concerns are urgent." (Jose, p56)*

He also underlined the power of this process of decision-making. According to him,

> *"The process of decision-making is very powerful because it is a collective decision for everyone. The decisions that are decided are fair, that's why they are very powerful." (Jose, p56)*

In the PHD process, power dynamics are transformed by institutionalizing collective decision-making to the CBO which avoids concentrating the power on the leaders and the HDF who have inherently the power to do so. This was made possible because all of them are made aware of their power to influence. The HDF cannot influence the leaders, while the CBO leaders cannot dominate its members. Empowerment, as Nawaz (2013) contends, transformation of power relations and one cannot empower without addressing the structure of power first. Critically, PHD is a participatory development approach, thus, we try our best to do away with paternalistic practices that can disempower the people.

Figure 12. Summary of Manifestations of Development of the LCNA leaders through PHD.

Figure 13. Details of the summary on LCNA leaders' development.

Development of Community Facilitator/s

During the implementation of the PHD process in the community of Caridad Norte with transformative communication at every step, the facilitator manifested two levels of development - professional development and transformed personhood (Figure 14).

Professional Development

Jose expressed that he gained professional development by having a deeper understanding of community organizing, a developed a strong connection with people, and a reinforced commitment to better lives.

Deeper understanding of community organizing

Jose shared that his work as an HDF is completely different from his previous job in a government agency.

> "*The world where I came from was big, but here, I was able to learn more by working with the community. I saw the reality of life and had a deeper understanding of the reality of community organizing." (Jose, p65)*

He emphasized that his integration into the community allowed him to understand people deeper.

> *"In integrating [with the community], I have already learned a lot. I have experienced a lot. Aside from their personal lives, I was able to absorb all of their feelings, the issues in their lives…When they encounter failures with their partners [agencies], I absorb it too. I learned from my communications with them, from our face-to-face and heart-to-heart talks, how to perceive and, how to analyze every word they say, I was able to understand them better." (Jose, p65)*

Stronger connection with people

Jose also revealed a critical change in him; he developed a strong connection with the people he worked with through transformative communication in the PHD process.

> *"That was one of the changes with me - my focus. I was focused on a small community, and this enabled me to reach them, watch them, and guide them better in the right direction. Because that is my only focus, unlike before where I was handling eight LGUs, going for two hours in one LGU then going to the next LGU. There really was no connection or attachment. Here it [the connection with the people] is intense. In PHD, the connection is really strong." (Jose, p58)*

Reinforcement of commitment to help communities.

Jose also shared that the foregoing changes in him have reinforced his commitment to helping more communities.

> *"It's more like that, I became patient, and I want to persevere in order for me to reach more communities. My commitment is to touch many lives." (Jose, p65)*

Transformed Personhood

Aside from professional changes, there were also positive changes in the personhood of the facilitators or a 'change of heart' such as increased patience, humility, and empathy.

Patience and humility

Jose also admitted that communicating in the PHD process made him more patient and humbler than before.

> *"For me, I was able to personally learn how to be patient, to be understanding in each situation. In the past, I had a temper. I was unfriendly because I was in the government, and I was accustomed to being referred to as "Sir." I was always the trainer. I admit that I saw myself as of higher standing, I was bossy. But here [in the community], I learned to be humble. I experienced being patient in all things.*

PHD alters the relationship between the development facilitator and the community members through dialogues. Extracting from the terms of Freire (1970) in the context of pedagogy, dialogical communication brings about teacher-students with student-teachers based on his assumption that *"no one teaches another, nor anyone is self-taught",* thus, people are teaching each other. The testimonies of Jose as a community organizer, and a PHD implementer, revealed that he developed throughout the process together with the community members. I can also relate to this in such a way that working with communities allowed me to have a sense of purpose. When I entered this profession in 2017 as a 20-year-old communication graduate, I wanted to pursue a different path from the one I have now. But my direct communications, and collaborations with the marginalized communities through the years helped me find my purpose and passion for helping people to better themselves.

Empathy

Jose also shared that he understood better the hardships not just of the community but of the nation and identified with the people's plight.

> *"I was able to learn about our society and sympathize with the hardships of the Filipino people." (Jose, p65)*

My experiences gained from my active involvement in the PHD implementation enabled me to understand development and empowerment, thus, allowing me to engage in communication to bring change in people's lives and communities. From actions and reflections, I would say that like Jose, I developed empathy to people and commitment and devotion to development. This also confirms Pea's assumption that in transformative communication, not only the learners are transformed, but also the experts or in this *case the development workers, as this communication is a "two-way dynamic system".*

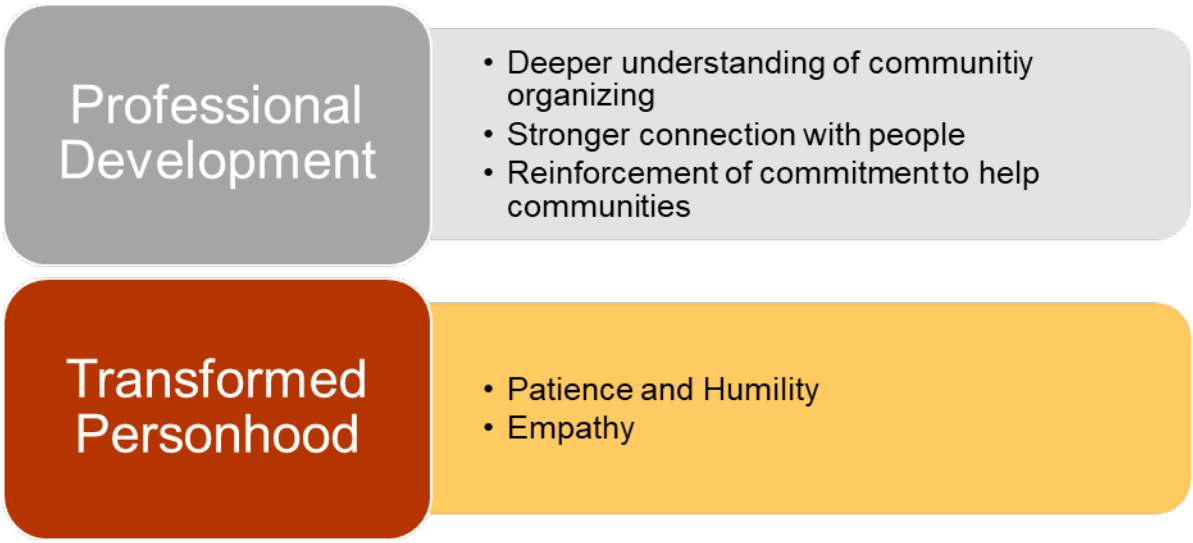


Figure 14. Summary of the HDF's development through PHD implementation in Caridad Norte.

In summary, the transformative communication engagements in the PHD process have impacted not only the community leaders but also the facilitator. The community leaders considered their improved communication abilities as a major development after six years of collaborating with the facilitator. Specifically, they were now able to write request letters to agencies and authorities vital to their access to resources. They could confidently and readily talk with authority figures whom they think could provide them with resources. They have also become conscious that they were programs that they can avail themselves of, indicating conscientization. Further, they have gained the ability to plan, discuss these plans, break down complex issues into manageable ones, and make big decisions and collective actions.

Some of these manifestations include those that Freire (1970) asserted to be ways of breaking the culture of silence. These include communication and conscientization; elimination of fear, passivity, dependence, and submissiveness for the betterment of the group and the welfare of its members; having a sense of commitment to the group; and learning the process of collective decision-making which is central to maintaining justice and equality to the group.

Meanwhile, the HDF affirmed that he has gained development in himself as he implemented the process by having a deeper understanding of community organizing, feeling a strong connection with people, having patience and humility, and reinforced commitment to better lives. Devotion, commitment, and faithfulness to the process are critical to be an effective and authentic implementer of a participatory approach. Patience, perseverance, and humility were cultivated in the HDF as well, which are the

right attitudes conducive to developing people in a non-dominating and empathetic manner that are critical for transformative communication.

Framework for Transformative Communication for Participatory Development

Figure 15 shows a proposed framework for transformative communication for participatory development as informed by the findings of the study and from my reflections as a development worker.

This framework informs that transformative communication activities in participatory development reconstrue silence in communities and result in mutual

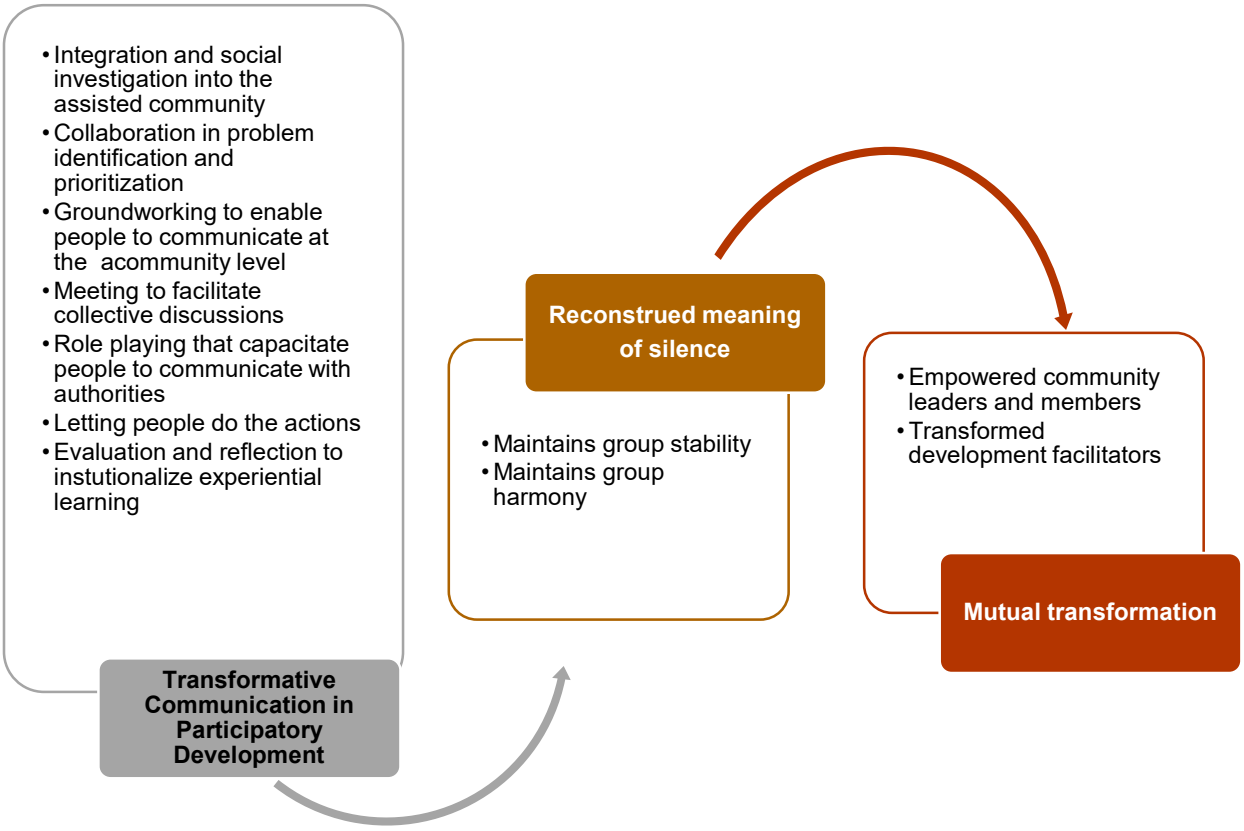


Figure 15. Proposed framework for transformative communication in participatory development (Lejarde, 2023)

transformation characterized by empowered community leaders and members and transformed development facilitators.

Transformative Communication in Participatory Development

The following are transformative communication activities that can be embedded in the communication sharing between the facilitator and the community members as they engage in a participatory development approach. These are seven principles that are present in the original nine steps of the PHD process of the OPI. These include the following principles, which will be explained more in the next section.

Principles of Transformative Communication

- Integration and social investigation into the assisted community
- Collaboration in problem identification and prioritization
- Groundworking to enable people to communicate at the community level
- Meeting to facilitate collective discussions
- Role playing that capacitate people to communicate with authorities
- Letting people do the actions
- Evaluation and reflection to institutionalize experiential learning

Integration and social investigation into the assisted community

It is important to know beforehand the community and integrate well with the members. One can do this by studying the community's culture and winning the trust of the community members.

Collaboration in problem identification and prioritization

During problem identification and prioritization (PIP), facilitators need to work with the community in analyzing issues to create issue statements. As many marginalized people tend to be silent, they may lack the capacity to relate their issues to broader-socio political contexts. Facilitators can bring people together and help them perceive their problems as collective ones that concern other members of the community so as to stimulate collective and sustainable actions. Ideally, the facilitator must try his/her best to help the people prioritize a simple issue that can produce immediate results or to break down a complex problem into manageable issues.

Groundworking to enable people to communicate at the community level

Initially, community members tend to be shy and reticent especially in community activities because they have been so used to being just listeners, and never the speakers. So, to break from this status quo, facilitators can conduct groundworking to capacitate the community members to communicate with their fellow members. The former can provide community members with opportunities to speak and execute tasks, build their confidence to speak, and recognize and appreciate their exerted efforts. All of these give them the chance and develop the ability to express themselves, which can transform them into more confident and vocal individuals in their communities.

Meeting to facilitate collective discussions

Meetings are opportunities for collaboration and sustained communication between development facilitators and the community members. Communication strategies for a facilitator include having a sense of humor, using visual materials, creating analogies, and capturing keywords from the community members. Such

strategies ensure that topics are discussed and understood using the participants' language and contexts, so that they can actively participate in collective discussions.

Role playing to capacitate people to communicate with authorities

Before any action, or mobilizations, roleplaying can help to prepare the community members in communicating with authorities for successful resource access or networking. Facilitators can simulate possible scenarios in an actual mobilization and prepare the leaders for both positive and negative outcomes of their actions.

Letting people do the actions

A facilitator can prepare and accompany the community leaders in their earlier mobilizations and then gradually withdraw and allow the latter to discover and try new experiences. These experiences will later build up the community leaders' confidence, capacity, and critical consciousness that is conducive to personal development and empowerment. The role of the facilitator is to be an active guide in the initial steps and then gradually let the community members assume a greater role for themselves.

Evaluation and reflection to institutionalize experiential learning

Experiential learning is about deriving lessons from experiences; hence, people must gain experiences from which they can derive lessons to be applied in their next actions. To do this, both the facilitator and community members must have time and opportunities to evaluate and make sense of people's experiences regularly, and the capacity to express their individual realizations articulately. Such reflections would allow them to reflect and learn from such experiences collectively. And by institutionalizing experiential learning, they can bring about transformation in terms of consciousness, behaviors, and eventually, actions.

Reconstrued Meaning of Silence

Probably because of upbringing and situations, some community members may not be verbal and expressive or may be culturally conditioned to remain silent to keep the peace. For transformative communication to empower, development workers must reconstrue silence taking into consideration how the community views and uses silence to maintain group stability and sustain harmony. Silence can maintain the stability of a group by countering negativity, cutting endless exchanges, and de-escalating worsening situations. Further, silence can sustain harmony in a group as it encourages understanding, respect among members, and an individual's humility.

Hence, cultural silence can be a significant communication concept to consider in delivering authentic and emphatic participatory communication and in empowering partner communities.

Mutual Transformation

As opposed to the banking concept of development that intends to change the marginalized, transformative communication in participatory development enables the mutual transformation of both the community and the implementers/ facilitators. Mutual transformation in this context is characterized by empowered community leaders and members and transformed development facilitators.

Transformative communication can empower the community leaders and members by enabling them to acquire better communication skills, deal with authorities to acquire resources for the group, develop critical consciousness, and be committed to the group and to the practice of collective decision-making. In doing all these

communication acts, the community leaders are exercising their power and right to be a critical part of their own and community development.

The development facilitators, on the other hand, can experience professional development and transformed personhood. Professional development means that the facilitators become more committed and devoted to the process of change, while personhood involves their maturing into patient, humble, and empathetic individuals.

In summary, transformative communication can be embedded in all steps of participatory development as the facilitator and the community leaders work together to understand each other's needs, plan for change, and move in unison towards the goal. These communicative acts are performed as the facilitator integrates into the assisted community; as the facilitator and community collaborate in identifying and prioritizing issues to address; as the people become empowered at the community level; as they discuss collectively; as the people learn how to communicate with authorities; and as experiential learning become institutionalized.

Significantly, transformative communication for empowerment involves the reconstrued meaning of silence for group stability and harmony. Acknowledging silence as dynamic and critical to development communication would ensure that no one would be left behind - especially those who are not highly verbal and vocally expressive members of the community; and to capitalize on it to transform and empower.

Consequently, transformative communication in a participatory development approach would result in transformation not only of the community members, and leaders but also of the development facilitators as well hence mutual transformation.

CHAPTER V

SUMMARY, CONCLUSION, IMPLICATIONS, AND RECOMMENDATIONS

Summary

This study explored how the Outreach Philippines, Inc. (OPI) implements the participatory human development (PHD) approach using transformative communication, in a community-based organization (CBO), Lawag ti Caridad Norte Association (LCNA), in Caridad Norte, Llanera, Nueva Ecija.

Specifically, I analyzed the CBO leaders' perception of silence, transformative communication engagements in the PHD process, and manifestations of changes among the stakeholders. The research questions are the following:

1. How do the community leaders of a Community-Based Organization (CBO) in a marginalized community make sense of silence based on their lived experiences?
2. How does the facilitator engage in communication with the communities during the PHD process?
3. How are these communication engagements empowering the members of a marginalized community and the development practitioners?
4. How can the intersection of PHD, transformative communication, and silence become a framework of transformative communication for marginalized communities?

A phenomenological study was done among selected leaders of the Lawag ti Caridad Norte Association (LCNA), a CBO in Caridad Norte, Llanera Nueva Ecija where OPI has finished its implementation of PHD in 2022. They included five community leaders of LCNA, and one Human Development Facilitator (HDF) from Outreach Philippines, Inc. (OPI) who assisted the community for almost 6 years. As a development worker also at OPI, my own reflections enabled me to co-construct the meanings of their lived experiences.

Key Informant Interviews (KIIs) were conducted to capture the lived experiences of the participants. These interviews were held in the community of Caridad Norte where the leaders are residing, and in Cabanatuan City, where the HDF is currently located. They were interviewed on December 10 and 13, 2022, respectively.

Thematic analysis was done to analyze the data obtained from the transcribed interviews following the general steps outlined by Braun and Clarke (2006), which include familiarizing with the data step, generating initial codes, searching for themes, reviewing themes, defining the themes, and writing up. The findings were verified by the head of the OPI, three Human Development Facilitators (HDFs) including the research participant, and my emic perspectives as the Project Development and Management Officer of the organization.

The highlights of the findings are summarized as follows:

Silence as Viewed by the Community Leaders

For the community leaders of LCNA, silence can be both conducive and negative. Conducive silence maintains the stability of the group because it counters

negativity, cuts endless exchanges, and de-escalates worsening situations. It also keeps the harmony of the group as it enables understanding, respects the members and the group, and humbles oneself. Conversely, negative silence is a form of passiveness by hindering learning; and obstruction to the group's development by not participating in group planning and not sharing opinions in leader's meetings.

Remarkably, the findings conveyed that LCNA leaders are aware of the fluidity of silence. These findings show that leaders in the marginalized community are consciously opting for silence depending on their assessment of a situation. As practiced by these leaders, silence is a deliberate choice that coincides with Bao's (2014) assertion that *"silence signifies autonomy".* Also, silence is not always a manifestation of passiveness, but a way of critical thinking and a means to stabilize and harmonize the group which is beneficial for self-sustaining and stronger CBOs. Ergo, silence should be treated equally as talk and must be understood in facilitating development activities for empowerment in marginalized communities.

Transformative Communication Process in the Implementation of PHD

The Participatory Human Development process of OPI is deemed to be a transformative communication process itself. Each PHD process *(integration, social investigation, problem identification, and prioritization, ground working, meeting, roleplay, acting, and evaluation*) is mobilized by communicative activities that aim to 'transform' the community members' and leaders' thoughts, emotions, and actions.

Integrating oneself in the community and collaborating with the community to identify and prioritize issues ensures that mutual trust between the people and HDF is

fostered beforehand and that the development actions are oriented toward the community's issues and interests.

Second, transformative communication regards the centrality of guided participation from *a "More Knowledgeable Other"* MKO or an expert. In this case, the Human Development Facilitator (HDF) actively engages in dialogues and social interactions with the community members to identify and prioritize issues or concerns. Of importance is that they frame the issue as a group or community concern and no longer an individual or personal concern.

Transformative communication activities also stimulate participation and collective action. It empowers the community leaders to communicate in the community by providing opportunities and building their confidence to speak and execute tasks; facilitates collective discussions with different strategies *(e.g., using humor, visuals, analogies, and capturing people's ideas and keywords);* capacitates the members to communicate with authorities by preparing them through simulations and scenarios; brings and accompanies them to actual mobilizations; letting them deliver actions like submitting letters and communicating with agencies; and institutionalizing experiential learning by evaluating and sense-making of experiences with the people, and helping them to articulate their learnings.

Transformative communication as the foundation of the PHD process prioritizes the voices and interests of the people; embeds the active participation of people and active guidance of HDF in all development activities; and engenders mutual development of the community members and the HDF as the expert.

Mutual Development of both the Community Leaders and the Human Development Facilitator (HDF)

The transformative communication engagements in the PHD process have impacted not only the community leaders but also the facilitator.

Some manifestations of empowerment among the community leaders include those that Freire (1970) asserted to be ways of breaking the culture of silence. These are communication and conscientization, as well as the enhanced capacity to deal with authorities, develop autonomy, participate with a commitment to being in a group, and collective decision-making vis a vis fear, passivity, dependence, and submissiveness characteristic of the underprivileged.

The community members considered their improved communication abilities a major development after 6 years of collaborating with the facilitator. Specifically, they were now able to write request letters to agencies and authorities vital to their access to resources. They could confidently and readily talk with authority figures whom they think could provide them with resources. They have also become conscious that they were programs that they can avail themselves of, indicating conscientization. Further, they have gained the ability to plan, discuss these plans, break down complex issues into manageable ones, and make big decisions and collective actions.

For the facilitator, the major changes are related to his personal and professional development such as having more devotion and commitment to development work that includes an understanding of community organizing, a strong connection with people, patience and humility, and empathy. Being devoted and committed to implementing the PHD process is critical in being an authentic facilitator of participatory development

amongst the underprivileged. Whereas, being patient, persevering, and humble in working with the communities is conducive to employing transformative communication that adheres to non-dominating and empathetic ways of learning and development.

Framework for Transformative Communication for Participatory Development

A framework for transformative communication for participatory development is presented. Transformative communication is embedded in the mutual collaboration of the facilitator and community leaders through the facilitator's integrating into the assisted community; collaborating with the people in identifying and prioritizing issues to address; empowering the people to communicate at the community level; facilitating collective discussions; capacitating people to communicate with authorities; and institutionalizing experiential learning.

Significantly, transformative communication for empowerment involves the reconstrued meaning of silence for group stability and harmony. Acknowledging silence as dynamic and critical to development communication would ensure that no one would be left behind - especially those who are not highly verbal and vocally expressive members of the community; and capitalize on it to transform and empower.

Conclusion

Transformative communication can be embedded in all steps of participatory development as the facilitator and the community leaders work together to understand each others' needs, plan for change, and move in unison towards the goal. These communicative acts are performed as the facilitators integrate into the assisted

community; as the facilitators and community collaborate in identifying and prioritizing issues to address; as the people become empowered at the community level; as they discuss collectively; as the people learn how to communicate with authorities; and as experiential learning become institutionalized in the community.

Transformative communication would entail 'reconstructing' the meaning of silence among community members according to their language, practice, and contexts. Development workers must be more conscious of the unique cultural meanings of silence that maintain the stability and harmony of assisted communities. Considering the silence of the seemingly 'voiceless' will enable development workers to engage in productive, participatory, and humanizing communication approaches to development.

And as transformative communication is a dialogic, interactive, and dynamic process, there is a mutual transformation of community leaders and development facilitators as it allows both to exercise their agency.

Implications and Recommendations

This study brings the following implications to the existing practice of implementing the PHD process and toward its improvement as a participatory development approach.

Silence as an Important Construct

Inherently, OPI recognizes the culture of silence as a factor for massive poverty and that it disempowers the people. But the community leaders of LCNA perceive silence differently, which informs us that silence can be both a negative and positive

construct. Consequently, silence can be deconstructed again to explore its variety of cultural meanings in OPI-assisted communities. Doing so will allow us to leverage silence for the effective facilitation of group activities in the community toward learning and empowerment.

As this is an initial exploratory study on silence and transformative communication in the PHD process, OPI should pursue further research on the foregoing concepts to maximize their relevance in empowering communities.

Institutionalizing Communication in the PHD Process

Affirming the recommendations of Gando (2020) in his master's thesis, it is also high time for OPI to institutionalize participatory development communication in the organization, so that necessary communicative actions and innovations could be in place without veering away from the rudiments of the process.

Communication is central to development, but it may not be a sufficient factor to induce all changes. All nine steps in the PHD process entail communication, and importantly, collaborations between the HDF and the people toward development. But the critical aspect of this process is the active guidance of HDF until the people become organized and empowered. Without the HDF, it would take more time and effort to achieve development outcomes within a specified timeframe through authentic development activities. The HDF is not only a community organizer but also a transformative communicator. Transformative communication is a critical concept for development communication, which is vital in community development.

Literature and studies have focused on communication for development; however, I argue that it is not the transmission nor the ritual perspective of communication that induces authentic development, but rather its transformative view. Currently, transformative communication seems quite under-examined and may be a novel concept, particularly in the practice of community communication. Hence, this concept needs further studies among communities working with NGOs.

As asserted by Pea (1994), transformative communication enables generativity at fostering new developments in learning settings, because learning is not a conservative enterprise, but is a quest to expand ways of knowing. Likewise, I forward that development communication espouses generativity because it continuously *"instigates innovative communicative actions to foster growth, equity, and advance human potential"* as defined by Dr. Quebral (2012). As Dr. Quebral (2012*)* concluded*, "It is the caring and enlightened individuals who can use communication that will cause changes and developments in their societies and communities."*

Nevertheless, the intersection of transformative communication, participatory development communication, and development communication has yet to be explored in the PHD process, ergo, demanding future research.

Understanding the Power of the Group

PHD as an empowering process believes in the practice of assigning the power to decide to the general assembly. Although the study positioned collective decision-making as a manifestation of empowerment, I would like to put forward that it may cause negative impacts on the group, one of which is related to groupthink – a

phenomenon that occurs when a group prioritizes consensus to avoid conflicts, instead of independent thinking that may result to faulty and ineffective decisions.

As PHD implementers, it would be beneficial to also study whenever and in what forms these have occurred as well as the consequences. This way, development workers can better manage the advantages and disadvantages of adhering to collective decision-making in empowering CBOs.

Capacitating the Development Facilitators

The study showed that speaking in the dialect, using the Filipino trait of humor, using visuals, and taking words from the participants and transforming these into keywords (or from the community members' own words) can facilitate better understanding and action among the facilitator and community members.

Considering the vital role of facilitators in ushering development in communities, a manual on best practices and principles on development communication, transformative communication, and participatory development communication can be compiled as a menu guide to those new in the field. Training academies can also use these principles in capacitating facilitators so that they can in turn enable more community members to speak and participate.

Empowering the Community Members

As a situational-based process, PHD must establish its flexibility in all instances and scenarios. It was arguably possible because of the practice of transformative communication. As expounded earlier, new activities, strategies, and perceptions could

be formed throughout the dialogues and group discussions between the HDF and the community members.

As a participatory development approach, PHD is doing away with the banking concept of development. We do this by acknowledging the inherent power that we possess and by active collaborations and interactions with its members. In transformative communication, the expert or the facilitator recognizes the views and ideas of the learners, and together they shape situations that will eventually lead to transformations in the community.

Given the nature of PHD, the interests and voices of the people must be of utmost importance. Accordingly, the HDF must cater to the real needs of the people, and simultaneously, deliver their intentions in helping the community. The implementers must respect and value what the community members have to offer toward their development.

Educating Policymakers

As argued by Nawaz (2013) the policymakers and funders must value development outcomes over immediate results, as it would be more efficient if they really wanted to see transformation or changes. Moreover, the essence of participatory development is entitling people to act out of the willingness to partake in development activities for themselves and their belonging communities. Therefore, policymakers must understand both the beauty and consequences of adhering to this approach.

If they really intend to fund development programs or projects that are participatory, they must recognize and accept that these would need more time,

resources, and effort as real empowerment must come from within and be realized by the self (Nawaz, 2013). Furthermore, they could consider adhering to the use of transformative communication in their supported participatory development programs to empower and transform both the communities and their implementers.

Suggestions for Further Studies

- Echoing Bao (2014), "*treating silence and talk equally as learning tools would contribute to the creation of equality, justice, and inclusivity*". Hence, silence as a cultural or learning tool for empowerment and inclusivity in communities could be an interesting concept to look at.
- Transformative communication and its operationalization in other fields of study remain unexplored in the Philippine context as it is a promising concept for future studies focused on human learning and development.
- Transformative communication, as practiced by other NGOs and public or government organizations and embedded in the organization.
- Inclusion of community members as participants and not just community leaders who may well be more empowered than other ordinary community members.
- Comparison of how women and men (both facilitators and community leaders, community members) undergo the PHD process and the differential effects on them.

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Appendices

APPENDIX A

INFORMED CONSENT FORM FOR THE HDF

I am Valerie Anne Lejarde, a student from the University of the Philippines - Open University (UPOU), presently working on a study about how the assigned Human Development Facilitator in this community employs transformative communication towards empowerment of the members of your affiliated Community-Based Organization (CBO) through Participatory Human Development (PHD) process of Outreach Philippines, Inc. (OPI). This research is an academic requirement to complete my Master's Degree in Development Communication under the Faculty of Information and Communication Studies at UPOU.

In general, the study aims to know the cultural meaning of silence, highlight transformative communication that transpires in the PHD process; discuss the manifestations of empowerment amongst the community leaders that are obtained through this kind of communication, and develop a framework for transformative communication in marginalized communities. The results of this research will be beneficial to see the communication process of PHD as transformative thus, empowering, which is conducive to delivering genuine participatory development undertakings for OPI.

You were selected mainly because the researcher has worked closely with your assisted CBO's leaders and members during her Modified PHD training; your collaborative achievements and communication engagements with your assisted CBO were quite significant for this study; you were able to graduate the CBO from the intervention of OPI in the community meaning you have undergone all the necessary activities under the OPI's PHD program that typically lasts for five and a half years.

This research will closely observe and explore the communication activities between you and the selected community leaders throughout your six years of work in the community.

Your participation in this study is completely voluntary, and you are free to withdraw at any time you wish to. If you decide not to partake in this study, rest assured that it will have no negative consequences and it will not affect your working relationship with the researcher and my affiliated institution.

All the information that you will share with the researcher will be kept confidential. Your real name and other sensitive information will not be revealed in any part of the study. Instead, aliases will be used to protect your identity.

The interviews will be recorded through a video to ensure that no information or significant observations will be missed by the researcher. The video files and acquired data will be secured by the researcher through her personal hard drive and cloud drive and will not be shared with anyone besides the principal investigator.

The collected data will be transcribed, analyzed, and included in the manuscript and will be destroyed in the customary 3-5 years. Once the research is done, you have the right to access the results of this study.

If you agree to participate in this study, please sign this consent form.

Thank you!

Consent

I _____, allow the researcher to:

- Utilize the information I have shared with her and responses to the interviews I made for her study on transformative communication for empowerment.
- Record a video of my interview with her for later transcription.

I acknowledge that:

- My real name will not appear on any part of the manuscript, instead, an alias will be used;
- My participation in this study is completely voluntary;
- My responses will all be confidential; will only be accessible to the researcher; will only be used for this study.
- This research is not associated with Outreach Philippines, Inc. (OPI) and is only an academic requirement to complete the Master of Development Communication program at UPOU for the researcher.

I also understand that if I have any questions, I can ask them before proceeding with the interview. I have been reminded that I am free to stop answering questions at any time and to withdraw from the study even after I sign this consent form.

Signature of Participant: _____

Date: _____

INFORMED CONSENT FORM FOR THE CBO LEADERS

I am Valerie Anne Lejarde, a student from the University of the Philippines - Open University (UPOU), presently working on a study about how the assigned Human Development Facilitator in this community employs transformative communication towards empowerment of the members of your affiliated Community-Based Organization (CBO) through Participatory Human Development (PHD) process of Outreach Philippines, Inc. (OPI). This research is an academic requirement to complete my Master's Degree in Development Communication under the Faculty of Information and Communication Studies at UPOU.

In general, the study aims to know the cultural meaning of silence, highlight transformative communication that transpires in the PHD process; discuss the manifestations of empowerment amongst the community leaders that are obtained through this kind of communication, and develop a framework for transformative communication in marginalized communities. The results of this research will be beneficial to see the communication process of PHD as transformative thus, empowering, which is conducive to delivering genuine participatory development undertakings for OPI.

Your CBO was selected mainly because the researcher has worked closely with the leaders and members during her Modified PHD training; your collaborative achievements and communication engagements with the assigned HDF were quite significant for this study; you graduated from the intervention of OPI in your community meaning you have undergone all the necessary activities under the OPI's PHD program that typically lasts for five and a half years.

The participants in this study were selected through the recommendation of the HDF, as the research will closely observe and explore the communication activities between you and him throughout his six years work in your community. You will be one of the five (5) community leaders who were purposively chosen to partake in this study.

Your participation in this study is completely voluntary, and you are free to withdraw at any time you wish to. If you decide not to partake in this study, rest assured that it will have no negative consequences and it will not affect your working relationship with the researcher and to my affiliated institution.

All the information that you will share with the researcher will be kept confidential. Your real name and other sensitive information will not be revealed in any part of the study. Instead, aliases will be used to protect your identity.

The interviews will be recorded through a video to ensure that no information or significant observations will be missed by the researcher. The video files and acquired data will be secured by the researcher through her personal hard drive and cloud drive, and will not be shared with anyone besides the principal investigator.

The collected data will be transcribed, analyzed, and included in the manuscript and will be destroyed in the customary 3-5 years. Once the research is done, you have the right to access the results of this study.

If you agree to participate in this study, please sign this consent form.

Thank you!

Consent

I _____, allow the researcher to:

- Utilize the information I have shared with her and responses to the interviews I made for her study on transformative communication for empowerment.
- Record a video of my interview with her for later transcription.

I acknowledge that:

- My real name will not appear on any part of the manuscript, instead, an alias will be used;
- My participation in this study is completely voluntary;
- My responses will all be confidential; will only be accessible to the researcher; will only be used for this study.
- This research is not associated with Outreach Philippines, Inc. (OPI) and is only an academic requirement to complete the Master of Development Communication program at UPOU for the researcher.

I also understand that if I have any questions, I can ask them before proceeding with the interview. I have been reminded that I am free to stop answering questions at any time and to withdraw from the study even after I sign this consent form.

Signature of Participant: _____

Date: _____

APPENDIX B

A. Guide Questions for Semi-Structured Interview with Community leaders of LCNA

Q1	In your six years of participating in this CBO and its activities, was there a time when you were silenced? Q1.1 Could you elaborate on this instance/s?
Q2	Was there a time that you deliberately chose to be silent when communicating with the HDF or fellow members? Q2.2 Could you explain why?
Q3	In what ways do you think silence impacts your life and your participation in the activities of the group?
Q4	In what activities of your CBO were you engaged in communicative activities with the HDF? Q4.1 How about with your fellow members?
Q5	How did the communication engagements with the HDF go and what were the outcomes of each activity
Q6	What are the factors that encourage you to participate actively in communicative activities facilitated by the HDF?
Q7	Based on your experience as a community leader, what are the communication strategies done by the HDF that can effectively develop community leaders to become vocal, confident, and active?
Q8	What are the communicative skills you develop that you attribute to working with HDF?
Q9	In what ways do you think this type of communication with HDF developed you as a community leader?
Q10	How do these communication engagements in the PHD process empower marginalized communities?

Filipino Translation

Q1	Sa iyong anim na taong paglahok sa grupo at sa mga gawain nito, may pagkakataon ba na pinatahimik ka o tinanggalan ka ng pagkakataon na magsalita?

	Q1.1 Maari mo bang ikwento ang mga pangyayaring iyon?
Q2	May pagkakataon ba na pinili mo talaga na manahimik na lang kapag nakikipag-usap ka sa HDF o kaya sa ibang miyembro? Q2.2 Pwede mo bang ipaliwanag ang dahilan ng iyong pananahimik?
Q3	Sa tingin mo, paano nakakaapekto ang pagiging tahimik o pananahimik sa iyong buhay, at sa pagsali mo sa mga aktibidad ng grupo?
Q4	Saang gawain ng grupo ka nakikipag-usap sa HDF? Q4.1 Eh sa iyong mga kasamahan?
Q5	Paano nangyari ang pakikipag-usap mo sa HDF, at ano-ano ang kinalabasan ng inyong pag-uusap?
Q6	Ano-ano ang mga bagay na nag-eenganyo sayo na maging aktibo sa mga gawain na may pakikipag-usap sa HDF at mga gawaing pinapadaloy nito?
Q7	Sa iyong karanasan bilang lider, ano-anong mga gawain na may kinalaman sa pakikipag-usap o pakikipag-diyalogo sa HDF, ang nakakatulong para maging mapaghayag, kumpiyansa at aktibo ang isang lider?
Q8	Ano-ano sa tingin mong mga kakayahan mo sa pakikipag-usap ang masasabi mo na nakuha o natutunan mo mula sa pakikipagtrabaho sa HDF?
Q9	Sa paanong paraan ka natulungan ng HDF upang umunlad bilang isang lider ng samahan?
Q10	Sa mga gawaing pangkomunikasyon kasama sa proseso ng PHD, paano ito nakakatulong para sa mga mahihirap na komunidad?

B. Guide Questions for Semi-Structured Interview with Community leaders of LCNA

Q1	What are your strategies for communicating with community leaders or members in each PHD step? a. Integration b. Social investigation c. Problem Identification and Prioritization d. Ground working e. Meeting f. Roleplay g. Mobilization h. Evaluation i. Reflection

Q2	How did these communication engagements/strategies transpire between you and the community leaders?
Q3	What are the changes you've seen with these community leaders in terms of confidence, consciousness, and communicative skills?
Q4	How can you say that a community leader is empowered and critical?
Q5	In what ways do these communication engagements with community leaders transform you as a human development worker?

Filipino Translation

Q1	Ano-anong stratehiya ang iyong ginagawa para sa pakikipag-usap o pakikipag diyalogo sa mga liders at members ng komunidad sa bawat hakbang ng PHD? a. Integration b. Social investigation c. Problem Identification and Prioritization d. Ground working e. Meeting f. Roleplay g. Mobilization h. Evaluation i. Reflection
Q2	Paano nangyayari ang mga pag-uusap o diyalogo sa pagitan mo at ng mga liders?
Q3	Ano-anong mga pagbabago ang nakita mo sa mga liders sa usapin ng kanilang kumpiyansa, kamalayan at kakayahan na makipag-usap?
Q4	Paano mo masasabi na ang isang lider ay empowered o kritikal na mag-isip?
Q5	Sa tingin mo, paano napapaunlad ng mga diyalogo o pakikipag-usap mo sa mga liders na ito ang iyong sarili bilang isang manggagawa para sa kaunlarang pantao?

APPENDIX C

SAMPLE CODEBOOK

RQ.1 How do you view silence?

Participant	Quote	Open code	Axial Code	Theme
Diwa	"It would be better that way even if you hear something negative, I think it's better to be silent for the sake of the group, for its stability."	Hear negative	Silence counters negativity	Silence maintains the stability
Diwa	"I told myself that if I talk back, it will go on endlessly, and it might lead to the falling apart of our group."	talk back will go on endlessly, would lead group to fall apart	Silence cuts endless exchanges	
Tala **Tala**	"When there are disagreements, you must choose to be silent, because it can aggravate the situation." - "There is time for you to speak, and there is a time for you to avoid it, especially in times of disputes, meddling with them would not solve anything. You must compose yourself and be silent when there are heated disagreements."	Heated arguments, Disagreements, to stop worsening; can aggravate situation - There is a time to avoid it (talk); meddling would not solve anything	Silence de-escalates aggravating situation	
Amihan	"In situations when I couldn't absorb the topic well, if I was having a hard time understanding it, I would keep silent first and then digest it. Then, I will answer."	Couldn't absorb the topic, having hard time to understand, Silent first, Then digest	Silence enables understanding	Silence maintains harmony
Dalisay	"I will keep silent first. For example, when Sir Jose is speaking, I am silent. Of course, I need to listen to understand what he is explaining."	Jose speaking, I am silent, listen to understand		
Dalisay	"There are times when you should be silent, especially if it's not your turn to speak. For instance, if you are not assigned to this project, you must be silent first. If they are assigned to the latrine project, let them speak first about it. We also have projects to which we are assigned. So, if it is our time to speak, then we will speak."	Not your turn to speak, not assigned to the project, be silent first, let them speak, our time to speak, we will speak.	Silence lets others speak first	
Diwa	"If I know that it's better to be left unsaid and if it can hurt other people, I choose to remain silent. I no longer say anything about it. That is for the group to continue and not fall apart. So, if I know that the words [from them] are hurtful, I refrain from speaking against them."	better to left it unsaid can hurt other people, for the group to continue, words are hurtful, refrain from speaking	Silence avoids hurtful words	

RQ 3. How does transformative communication work in the PHD process?

Participant	Quote	Open code	Axial Code	Theme
Jose	The changes in how they communicate that at present is that they know how to initiate conversation.	Changes, communicate, initiate conversations	**Initiating conversations**	**Acquiring communication skills**
Jose	They were really shy, not only that, but they also did not participate. But their changes now, especially when I go to one of their meetings, I do not need to say anymore, “You be the one to facilitate.”, “You handle the prayer.”. When I go there now, sometimes I don’t talk to them prior, they would stand up and explain things.	Were really shy; did not participate Changes, meetings, need not to say anymore; they stand up and explain		
Diwa	"We also ask questions about what we should do, then whatever we ask him he teaches us how to do it."	ask questions, what we should do, he teaches us how to do it		
Tala	"I am not really shy when speaking now. I know to myself that I can do it. I tell myself that I can do this."	Not shy when speaking; I can do it		
Amihan	For instance, writing request letters, back then we did not know how to do that, we knew nothing, of course, we needed to consult Jose, for us to know how to do it step-by-step.	Writing request letters We knew nothing, we need to consult Jose, how to do it step-by-step	**Writing request letters and proposals**	
Tala	We did not know how to write a request letter, but we learned it from him. Also, how to write proposals.	Request letter, learned from him, write proposals		
Dalisay	"About the proposal, for example, ‘Sir, what should we do?’. He will then go here in the community to guide us on how to write request letters."	About the proposal, guide us, write request letters		
Tala	“He taught us how to do things, and what we should say. How to write letters, ask for assistance, and the process of putting the content of a letter. They were significant because we cannot ask for assistance without request letters.”	To do things, what we should say, write letters, assistance, content of a letter, cannot ask assistance without request letters		
Jose	For me, what I saw is their initiative to gather their concerns, and that it’s not discussed in closed circles. It is discussed collectively, with everyone.	Initiative to gather, discuss concerns, discussed collectively	**Talking problems collectively**	